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THE
OLDEST MANUSCRIPT
OF THE
VULGATE GOSPELS

Bible. N. I. Gospels. Latin. Mos. St. Gall ms.
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DECIPHERED AND EDITED
WITH AN INTRODUCTION AND APPENDIX

BY
CUTHBERT HAMILTON TURNER, M.A.
late Dean Ireland's Professor of Exegesis and Senior Fellow of
Magdalen College, Oxford

OXFORD
AT THE CLARENDON PRESS

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PREFATORY NOTE

ON 24 July 1930, Professor C. H. Turner wrote to me thus :
 'At Llandrindod I hope more or less to complete the introduction to my edition of the St. Gall Gospel fragments. It will be a change of work and rather light work.'

This hope was not fully realized at the time of his death on 10 October. He succeeded in completing the greater part of it, particularly the first and second chapters. Most of the other material has survived in a more or less satisfactory shape, including a rough plan of the complete Introduction, which has enabled me to present it in something like the form he intended. He had been busy with the St Gall MS at intervals since 1905, and the greater part of the text was printed off some twenty years ago. He had never had occasion to discuss the introduction with me, but my twenty-seven years' friendship with him, my membership of the same College, and my occupation with kindred studies suggested that I should bring out the work. Probably no scholar could clothe it with that exquisite literary expression which was one of Turner's many remarkable gifts, and I can make no pretension to have done so. It is to be regretted that only some of his opinions about the true Vulgate text, expressed in chapter VI, have been preserved : I have presented them as they stood ; I have in no way tampered with these or other opinions, but have merely corrected a few errors, supplied a few omissions, and added one or two notes (with my initials).

The Durham fragment was intended to be accompanied by an introduction and some discussion of its character. For this part there were no materials in a shape fit for publication, and I must let the text speak for itself. Nor is there any mention among Professor Turner's papers of the Autun palimpsest of the Vulgate Gospels, fully described by Monsieur A. Royet in the *Revue Biblique*, t. xxxi (1922), pp. 518-51, t. xxxii (1923), pp. 39-58, 213-37, 372-82.

I am indebted to the Dean of Bocking (Very Rev. H. N. Bate) for his careful revision of the proofsheets.

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ADDENDA ET CORRIGENDA

(MOSTLY THE RESULT OF RE-EXAMINATION OF THE ORIGINAL
IN 1922 AND 1927)

- p. 76 add 15 before 'tes retia'
- p. 96 *a* l. 16 read 'pharesaei'
- p. 150 *a* l. 19 read post quam
- p. 185 *b* ll. 14-15 read cclxxviii
 - read *Zentral* for *Stadt*, and so 186, 187, 188
- p. 187 *a* l. 14 read *sp̄m*
 - l. 8 after 'second' add 'or later'
- p. 188 *a* top, read cxxxi
 - l. 17 a slight gap should be indicated between 'formidet' and 'audistis'
- p. 180 *a* l. 5 perhaps 'non ma' preceded 'net'
- p. 181 *a* l. 8 read 'quis'
 - l. 10 „ 'si' and 'dico'
 - l. 16 „ 'Responderunt'
 - l. 17 „ 'ei'
 - l. 21 „ 'respondit'
- b* l. 5 „ amen
 - l. 9 „ ergo iudaei
 - l. 10 „ nunc cognouimus
 - l. 11 „ habes
 - l. 14 „ sermonē
 - l. 15 „ seruauerit non
 - l. 22 „ respondit
 - l. 24 „ nihil
- p. 184 *a* l. 21 'te' is doubtful
 - b* l. 17 separate 'male' and 'dixerunt'
- p. 185 *a* is difficult to make out
 - l. 3 read 'Dicit' and 'quod'
 - l. 9 read *dicit*
 - l. 15 „ *cellam*
 - l. 25 „ *modicū*
- b* from l. 14 onwards is bad
 - l. 5 read *modo*
 - l. 6 „ *nouum*
 - l. 7 „ *diligatis*
 - l. 9 „ *diligatis*
 - l. 14 „ *petrus dñe*
 - „ *cclxxviii*
 - l. 15 possibly *clxx* ought to be *clxi*
 - l. 21 read *meā*
 - note on l. 1 excise 'much'

- p. 185 *b* l. 21 note on ll. 17, 18 add, 'l. 17 with success, l. 18 probably worse than before'
- p. 186 *a* l. 4 for 'um' read 'trum'
- l. 11 read locū
- l. 16 the space should be rather less
- b* note on l. 9 add :—'It was written by m. 1 q^u as usual, but he went on by mistake not q^ui but q^ua, then (apparently m 1) he added a small i, q^uiⁱdit'
- p. 187 *a* l. 23 read modicū
- p. 188 *a* top, „ cxxxi
- Add to note on ll. 11 &c., 'Perhaps the q. becomes more common to save space and finish in 24 gatherings'
- p. 190 *a* l. 5 read 'Ad'
- l. 19 „ m̄cx[i]
- add note l. 6 'dire' perhaps phonetic, *Ital.* dire
- l. 6 read 'non'

INTRODUCTION

CHAPTER I

THE GOSPELS IN THE WESTERN CHURCH.

CHRISTIANITY made its first appearance in the West in Greek guise. Rome was the gate of the Western world, and in Rome Greek was understood, and to a large extent spoken, at both ends of the social scale.

From Cicero's time onwards educated Romans were increasingly affected by Greek language and literature. The Emperor Marcus Aurelius wrote in Greek, and the upper classes, alike in polite society and in intellectual coteries, probably talked Greek when they met, even if only as a fashion. At any rate they could all understand Greek: even in Proconsular Africa, a generation later than the Emperor Marcus, the high-born lady Vibia Perpetua and her bishop are represented in the vision of Saturus, recorded in the Acts of Perpetua, as talking Greek to one another, whether because it was their natural method of communication with one another, or because they did not want what they said to be intelligible to the bystanders—just as our parents talked French at the dinner-table to conceal their conversation on occasions from servants and children. It is no matter for surprise then that Christianity in its first half-century at Rome made converts like the consul Flavius Clemens and his wife Domitilla.

But far larger and far more important for the history of Christianity was the Greek-speaking population of quite an opposite type, aliens of all sorts from the East, native Greeks, Syrians, and especially Jews. Here was the special seed-plot for the Gospel preaching: of all this vast congeries many, one would suppose, hardly understood Latin. Literature that was addressed to the Roman Church was necessarily Greek, since it came from churches that were themselves Greek-speaking; and the converse is true also—it is not sufficiently realized that one reason for the long persistence of Greek as the language of theologians in the West was that only in Greek could they address the theological public of the Church at large. It was only when Greek ceased to be the *lingua franca*, so to say, of theology that the Eastern and Western Churches began to draw apart.

It was only by slow stages, and at first by very slow stages, that the process of the Latinization of the Roman Church made way. Hermas

still addressed his Roman fellow-Christians in Greek somewhere about A.D. 140. A little later Justin addressed his *Apologies* to the Emperors in the same language. The names of the popes are predominantly Greek till pretty well the middle of the third century. That their sepulchral inscriptions in the Catacombs are Greek suggests that Greek was the official language of the Roman Church till at least A.D. 250, and it cannot be doubted therefore that the language of worship was Greek also, and the Gospel at the pope's mass must have been read in Greek.

Are we then entitled to conclude that the Roman Church down to the middle of the third century possessed no rendering of the Gospels in the vernacular, and that the African version, to which at that period witness is borne by St Cyprian and the Bobbio Gospel-fragment known as *k*, was the earliest Latin rendering of the text of the four Gospels?

I think not: for however true it may be that theologians wanting to address the learned Christian public of the Church at large long continued to write in Greek, or that the official worship of the Roman Church continued to use what was the sacred language, so to say, of the Church (just as Hebrew in our Lord's time was the sacred language of the Jews), I am convinced that the Greek aspect of Roman Christianity has been a good deal exaggerated in recent times, and that for practical purposes the Church was a Latin-speaking Church from about A.D. 200 onwards. Novatian wrote in Latin; the Roman and Carthaginian Churches in St Cyprian's day—bishops, clergy, confessors alike—corresponded with one another in Latin; the Latin tract *de montibus Sina et Sion* appears to me to be Roman of the early third century; and I cannot believe that there was no version at least of the Gospels extant in Rome for the use of the Latin-speaking Christian population. I wonder whether Hippolytus was not a bit of an anachronism, the last representative of the Greek-speaking tradition of the Roman Church. And the Gospel must have spread through central and perhaps northern Italy from Rome as the source and in Latin as its medium.

Or again, look at the matter from the African side. Whence did the churches of Proconsular Africa derive their Christianity, if not from Rome? There is, so far as I know, no evidence in Christian times of any such connexion of Carthage and the East as there undoubtedly is between the churches of the Rhone valley and Asia Minor. On the other hand, nothing emerges more clearly from the Cyprianic correspondence than the intimate, frequent, and speedy exchange of news between Rome and Carthage. I cannot doubt that African Christianity was primarily an off-shoot of Roman Christianity, and I suppose for my own part that the Latin Gospels as known to St Cyprian had reached

Carthage from Rome. It is exactly what we should expect when we examine the characteristics of this 'African' version of the Scriptures. They bear all the marks of the Latin of the people: we have not to do, it would seem, with anything like an official version; not a version read in church so much as a version studied at home, which made its way from the bottom upwards, till, beyond the sea at any rate, it finally established itself in official and liturgical use.

But a century and a half, if not two centuries, separated this primitive rendering into the vernacular from the revision undertaken by Jerome. Just because it betrayed at every turn its popular and non-literary origin, so, as Latin Christianity began to penetrate into literary and educated circles, the instinct for revision asserted itself. The version, being only a version, had none of the sacrosanct element that attached to the apostolic originals. The first rendering may well have been a private venture by individual Roman Christians: the efforts at improving it may have been local, partial, sporadic, sometimes aiming at the improvement of the Latin, sometimes at a closer assimilation to whatever Greek MS this or that reviser happened to possess. It must not be forgotten that such Greek MSS were probably later in date, and not necessarily better in type, than those which lay behind the first efforts. Depravation of texts was going on in the Greek East as well as in the Latin West.

It was to meet a real need, then, that at the bidding of the aged and masterful pope Damasus, Jerome, the most learned presbyter of the Roman Church, undertook in 383 the commission of providing a new version of the Four Gospels for Latin readers. Few scholars have come better equipped to their task. Born in Dalmatia, Eusebius Hieronymus, to give him his full name, had received the best possible Latin education in Rome, where he sat at the feet of the celebrated grammarian Donatus. But it was not only knowledge of Latin, it was the flower and style of Latin literature at its best, that he imbibed: his letters, marred though many of them are by grave faults of taste and temper, are an exquisite model of Latin writing, and one may almost say that no one who has not read them, knows of what the Latin language is capable.¹ We may confidently expect that the Revised Latin Gospels are written in good Latin, and that however closely they follow the Greek it is not to the neglect of Latin idiom and the genius of the Latin.

But Jerome was beyond most other men, *utriusque linguae peritus*. For some four centuries the higher education of a promising lad in Rome had included a training in Greek: Jerome followed that up by

¹ The Letters are, by the way, a very mine of Latin proverbs.

a prolonged residence in the Greek-speaking provinces of the East. He had studied in the principal centres of Greek learning, and knew by personal contact the most distinguished scholars and theologians of the day, such as Didymus at Alexandria and Gregory Nazianzen at Constantinople, and, by intensive knowledge of their books, the illustrious representatives of the school of Palestinian Caesarea, Eusebius Pamphili and Origen himself, still to Jerome at this period of his life the 'Master'. Doubtless many of Jerome's Western contemporaries were acquainted with Greek; but few, if any, had Jerome's command of it, and just because of that he was prouder of the accomplishment than of his even more unique capacity for writing Latin. The Vulgate Gospels (I shall henceforward use the familiar term which later on came to be applied to St Jerome's revision) were so edited, then, as to preserve a much closer correspondence to the Greek text he had before him than the now quite literal, now simply paraphrastic, Old Latin. That closeness to what he selected as the right Greek text to follow is the primary and dominant characteristic of St Jerome's work.

It is obvious that for the final appraisalment of the value of the Vulgate revision of the Gospels, one crucial question will be of what sort was the Greek text of his choice. We may be certain that the choice was not lightly made. We may be fairly certain *a priori* that much weight would be attributed by him to the Origenian and Eusebian tradition of Biblical text at Caesarea. We cannot tell how far Greek Bible MSS survived in Rome, or, if they did, what use he made of them. But instinct would have been in favour of the Greek tradition of the East as against Rome, and further of the texts of Alexandria and Caesarea, the two homes of Origen, rather than of any texts of the rival school of Antioch. These anticipations are in fact borne out by examination of the true Vulgate text. On the whole Jerome based his alterations on the Greek texts now preferred by editors: that is, on the \aleph B type, and, as Wordsworth was first to show, especially on the type of \aleph .

§ ii. THE HISTORY OF THE VULGATE.

In sharp contrast to the later attitude of the Roman Church to the version of St Jerome, neither pope Damasus nor his immediate successors made any attempt, so far as we know, to recommend, still less to enforce, the acceptance of the new revision of the Gospels for official and public use: it was left to make its way unaided save by its intrinsic merits, and in St Gregory's time, two centuries later, the old and the new version still existed in Rome side by side. Partly no doubt this reticence was due to the prerogative position still enjoyed by the

original Greek: as between translations it could only be a question of better or worse, not of one right and many wrong. More decisive was the difficulty of over-riding by any act of authority the innate conservatism of Christian congregations in the matter of the form of Scripture well known to them and well loved by them. All of us have heard the story of the African church-folk who revolted against the substitution of Jerome's new-fangled *cucurbita* for their familiar *hedera* as the rendering of 'gourd' in the story of the prophet Jonah. Intelligent people like Augustine might defer to Jerome's scholarship and his intimate knowledge of the original languages of Old and New Testament, exactly as happened with us after the appearance of the Revised Version of 1881. And at least Jerome with his fine ear for rhythm and sense of the niceties of language improved on the Latinity of the existing versions, while it can hardly be claimed for our own Revisers that they improved on the English of the Authorized Version. As a translator of the New Testament Jerome stands unrivalled, exactly because he was *utriusque linguae peritus*: the Revisers knew their Greek (at least their classical Greek) well enough—it was in their own language that, unlike Jerome, they were at fault.

Yet, spite of that, the Old Latin, during the first generations after the publication of the Vulgate Gospels, exerted still a vast influence to the detriment of the pure Hieronymian tradition. Every scribe who was busy over a copy of the new translation was himself better acquainted with some form of the Old Latin. At every point even the most careful of them was liable, for the most part no doubt unconsciously, to allow his pen to reproduce this or that feature of the version familiar to him in his youth. Now it was the older spellings, now it was the text of familiar passages, that re-appeared. Fortunately no two scribes were affected in just the same way, or introduced exactly the same alterations from the Old Latin into the Vulgate, and so the attempts to restore the true text of St Jerome were not so complicated as they might have been. But at intervals during the fifteen hundred years which separate us from the first publication scholars have busied themselves, in face of existing discrepancies between one Vulgate MS and another, with the task of deciding which is the original and which the adventitious reading.

Of all these 'editions', as we may rightly call them, the earliest is perhaps also the most important. About the middle of the sixth century, CASSIODORUS, the erstwhile minister of the Gothic king Theodoric, retired to the monastery which he had founded at Vivarium in the extreme south of Italy, and devoted himself to the instruction and higher education of his monks in Biblical and patristic learning;

the details of his work and of the library which he installed there for this purpose, he has described in the *De institutione diuinarum litterarum*.¹ Naturally the first place was taken by the Bible: and in the Biblical department the first place was taken by the 'new translation' of St Jerome.

By a happy chance we still have at our command to-day a complete MS of the Cassiodorian edition. The huge Amiatine Bible in the Laurentian library at Florence is not indeed of the date to which older scholars (including I believe Bishop Wordsworth himself when he began to work on the Vulgate) ascribed it, the sixth century: nothing shews better the advance of palaeographical studies among us than that till half a century ago it should have been possible to confuse the imitative uncial hand of the codex Amiatinus with the firmer uncial hands of the genuine uncial period. The historical discovery which enables us to fix a precise date for the great MS is due in the first instance to de Rossi, in the second to Hort. It might indeed have been guessed that a MS unique in its size among MSS written in the first thousand years of our era would have left some mark in history; and such has turned out to be the case. The dedicatory verses at the head of the MS purport to record the gift of the MS to the monastery of the Saviour by the abbot Servandus 'from the farthest extremities of Latium'. But that this expression of a gift to the monastery of the Saviour on Monte Amiata is an alteration of the original form of the gift is clear, for 'Saluatoris' does not scan—it has replaced a two-syllabled word in the last foot of a hexameter—not to say that no one in his senses would write of a gift to Monte Amiata in Tuscany by an abbot coming from 'the extremities' of the not very distant territory of Latium. De Rossi detected that certain letters of the altered inscription were original, and for the unmetrical

Culmen ad eximii merito uenerabile Saluatoris

proposed the much more intrinsically probable and metrically correct

Corpus ad eximii merito uenerabile Petri.

Further he noted that Bede did actually record that Abbot Ceolfrid of Jarrow and Monk Wearmouth, successor of Benedict Biscop, died at Langres in 715, while on his way to Rome to offer a Bible, written

¹ An adequate text of this treatise is one of the greatest *desiderata* of Latin literature, as well as of the companion book *De institutione saecularium litterarum*. I am glad to believe that the

lacuna will soon be filled, and the desired edition be achieved, at the hands of my friend Mr. R. A. B. Mynors of Balliol College.

under him in Northumbria, to the Pope: and so, for 'Servandus Latii' proposed to substitute

Ceolfridus Britonum extremis de finibus abbas.

Hort clinched the discovery by pointing out that the *Historia Abbatum*, unlike the *Historia Ecclesiastica* of Bede, not only mentioned the fact of the gift, but also quoted the dedicatory verses: de Rossi's restoration was brilliantly justified, save that, in ignorance of our ancestors' true character of Englishmen not Britons, he had wrongly restored 'Ceolfridus Britonum' instead of 'Ceolfridus Anglorum'.

This new date and place for the Amiatinus has historically the important consequence that we have to deal with a Northumbrian MS, and the ancestry of a Northumbrian MS written under Ceolfrid is naturally to be sought in the Italian MSS which he and his predecessor Benedict Biscop had brought back from their travels. And all arguments, general and particular, converge on the conclusion that Amiatinus has points of intimate contact with the school and neighbourhood of Cassiodorus. Now since Wordsworth's edition is primarily based on the Amiatine MS, it follows, as I believe beyond possibility of doubt, that the text which that edition gives us is not so much the text of Jerome as the text of Cassiodorus.

A palmary argument in favour of this conclusion is the presence in the codex Amiatinus, as in Wordsworth's edition, of the arrangement in sense lines, *per cola et commata*; for this arrangement, admittedly found in certain books of the Vulgate Old Testament, is no part, I am convinced, of St Jerome's text of the Vulgate Gospels. On this head I shall have more to say when I go on to speak in detail of the St Gall fragments.

If Wordsworth's text correctly represents the details of the Amiatinus in the reproduction of the Eusebian Canons, a further argument for connecting the MS with Cassiodorus rather than directly with Jerome emerges at once; for Jerome's own letter to Pope Damasus implies, if I rightly understand it, that a fuller apparatus was provided in the margin of the text of the Gospels than just the section number in black and the canon number in red. Certainly our St Gall MS adds at each new section the parallels in the other Gospels. Thus if a section in Matthew belongs to canon 1—that is, is found in all four Gospels—the section numbers in the other three Gospels follow immediately on the canon number. But again, the further discussion of the rival systems of incorporating the Eusebian Canons will most profitably follow when the characteristics of the St Gall MS come up for treatment. It is enough here to emphasize the close and intimate connexion between Cassiodorus, the Amiatine MS, and the edition of Bishop Wordsworth.

To the same Northumbrian-Cassiodorian group belongs the Lindisfarne Gospels, Y, written a few years earlier than the Amiatinus for Eata, bishop of Lindisfarne, copied in all probability from an Italian MS, of which a fragment is still preserved in Durham, and is printed below pp. 199-216, as an appendix to my edition of the St Gall MS.

Geographically too a neighbour, chronologically a contemporary, is the celebrated MS written for, and corrected by, Victor, bishop of Capua, in A.D. 546, and now preserved at Fuldà, whence known as F. But the MS, though its text is a Vulgate text throughout, is not a MS of the Four Gospels, but of the *Diatessaron* or *Harmony of the Four*, as arranged by Tatian in the second century. What were the stages that intervened between Tatian's Greek and Victor's Vulgate Latin we do not know, nor whether there is any direct connexion between the text of the Vulgate Harmony of Victor, and Cassiodorus' edition. But at least F is a South Italian text, like that of Cassiodorus, and, Harmony though it be, its text is so good that it is to be classed among the very best witnesses to the Vulgate. Even if not actually Cassiodorian, F ranks with AY as constituting together the S. Italian group: to be set, as we shall see later on, over against the N. Italian group of M and Σ, the Milan and the St Gall MSS.

We pass over two centuries and a half, and we move from Italian to Gallic ground before we come to the recensions or editions of the two Carolingian scholars, Alcuin and Theodulf. Down to the reign of Charles the primacy of learning was still held by Italy; in the fifth and sixth, and even in the seventh century, Italian MSS can be generally distinguished from those written in Gaul by their superior calligraphy; and just as Benedict Biscop and Ceolfrid at the turn of the seventh and eighth centuries scoured the parts of Italy most accessible to them for Italian books, so the Merovingian founders or foundresses filled the libraries of their monasteries with treasures from the same source.¹ But with the accession of Charles the Great all that was changed: it would not be easy to exaggerate the importance of the literary movement initiated by the learned men he collected round him. For something like 1,000 years—of course with exceptions like the work of Erasmus and the first printers on the Rhine, and of Aldus and his German predecessors in the art of printing in Italy—Gaul or France stood out above other European countries as the home of books and of Latin

¹ An instance to hand is one of the oldest and most beautiful MSS in the Bodleian, Justel's MS of Canons, e Mus. 100-102, written certainly in Italy about 600 A.D. and fetched from there,

when exactly we do not know, to enrich the monastery founded about 667 A.D. by Queen Bathildis at Fleury near Orleans.

learning ; and the impetus and the tradition went back to men like Alcuin. In the Carolingian minuscule Alcuin developed a script, which, as revived in the Italian Renaissance, was the ancestor of the printed type now in use throughout Western Europe. By unearthing specimens, often unique, of earlier MSS and reproducing and circulating them in the new script, countless works of classical and patristic antiquity were rescued from danger of perishing and saved for the knowledge and study of succeeding generations. The early Latin version of the Shepherd of Hermas is preserved in a considerable body of medieval copies, but all go back to a single original, perhaps of the sixth century, though none of the copies is older than the ninth. Even of the greater writers, it was the Carolingian movement which substituted the study and circulation of the works of Augustine and Jerome and dethroned in their interest the favourite writer of the seventh and early eighth centuries, Pope Gregory the Great.

Naturally the Bible took the first place in this revival of learning. But four hundred years had passed since Jerome issued his Vulgate text, and it is not likely that either Alcuin or Theodulf, in their homes at Tours or Orleans, had access to MSS of the same or anything like the same value as Cassiodorus two and a half centuries earlier with the resources of Italy instead of Gaul at his command. The apparatus to Bishop Wordsworth's text records the readings of two Alcuinian MSS, K and V, and of one Theodulfian MS, @. They contribute to our knowledge of the history of the Vulgate, but that is all. Where the reading of Jerome's text is doubtful, their evidence is negligible : it must be settled on earlier testimony.

A fortiori is this the case for the Middle Ages. Interest in the Bible of the Western Church never quite died out, especially in France : a text of the scholars of Paris had a more or less official recognition. Even in England individuals like Prior Senatus of Worcester or Bishop Grandisson of Exeter busied themselves with the text or history of the Vulgate. But Italy, the proper home of scholarship, contributed nothing. The condition of the Vulgate went from bad to worse. When in the middle of the fifteenth century Lorenzo Valla, a canon of the Lateran basilica, took up the study of the text of Scripture, the Greek movement of the Renaissance was already beginning to be dominant ; the most-corrupt copy of the inferior text that prevailed in Constantinople was assumed to be of superior value to anything extant in Latin. Valla's attitude was inherited by Erasmus, and in only one of Erasmus's five editions of the Greek Testament was a place allowed to the Vulgate translation. The services of Erasmus to sacred learning in popularizing the knowledge of the New Testament in its original language were of

incalculable value : but it never occurred to him that a purer text of the version he despised would have brought Western Christianity to a closer acquaintance with the sense of the New Testament documents than the depraved Greek text of which he was so proud.

So the defence and purification of the Latin Vulgate was left to the scholars of the Roman obedience : with the queer result that throughout the sixteenth century the greatest contributions to the improvement of the text of Scripture were not made by Protestants but by Roman Catholics. Cardinal Ximenes' Complutensian Polyglot was an infinitely better text of the New Testament, whether Greek or Latin, than were the editions of Erasmus. The Sixtine edition of the Septuagint, published under the auspices of Pope Sixtus V in 1587, is a splendid monument of scholarship. The Vulgate texts of the Stephanus family at Paris, the work of the Louvain *savants* like Hentenius and Lucas of Bruges, and finally the official Roman editions of Pope Sixtus V and Pope Clement VIII constitute between them a record of which the Roman Church has no reason to be ashamed.¹

But the inevitable result of the publication of an official Roman edition, meant to supersede all private and independent texts, was that nothing was done on the Vulgate for three hundred years within the Roman Church. The Benedictines of St Maur produced indeed the most elaborate undertaking ever devoted to the study of the Latin Bible, Dom Pierre Sabatier's *Bibliorum Sacrorum Versiones Antiquae* in three enormous folio volumes, 1743-9 ; but this, as its name implies, was limited to the collection of pre-Vulgate material. All that was done on the Vulgate was done by non-Roman scholars, of whom the two most important were Englishmen, worthy successors of the English Alcuin, Richard Bentley and John Wordsworth.

BENTLEY had planned an edition of a Graeco-Latin New Testament in which were to appear side by side an improved Greek text (the *Textus receptus* being at last dethroned) and a critical text of St Jerome's Vulgate. His basic principle was that these were not two texts but one : the true Jerome and the true texts of the apostolic writers would be found to be in such close agreement that there would not be, he asserted, twenty places in which they differed, throughout the whole New Testament.

Bentley's plan never came to fruition : all that remains of it are numerous notes and collations, preserved in the library of Trinity College, Cambridge. The idea of a parallel Graeco-Latin edition, with the Vulgate representing the Latin, was carried out in LACHMANN'S

¹ See the admirable chapters in Dom *ment du Texte de la Vulgate*, Ière Partie, Henri Quentin's *Mémoire sur l'établisse-* *Oclateuque* (Rome and Paris, 1922).

editio maior, Berlin 1842-1850. It was, however, not till Bishop John WORDSWORTH that the scholar was found to prepare, and the Clarendon Press to publish, a really critical text, after 1500 years, of St Jerome's revised translation of the Vulgate.

Wordsworth was in the fullest sense a pioneer, and in the work of a pioneer it is inevitable that scholars of the next generation should find it comparatively easy to pick a certain number of holes. But it must never be forgotten that we who follow build on the foundations laid by him: and whatever criticisms are embodied in the succeeding pages of this Introduction not only would have been meaningless without his edition, but are trivial in comparison with the benefit which Western Christianity has reaped from his book. I wish to make this clear *in limine*: all that I can claim to perform is to do some gleaning in the field which he made his own.

If I am to set down frankly what seems to me the only fundamental criticism of Wordsworth's work that can be ventured on, it is that he has perhaps given too much consideration to the history of the Vulgate and too little to the effort to get behind the history to the original. I would gladly have exchanged all collations of Alcuin's and Theodulf's Carolingian texts for more knowledge of the earliest MSS. The Claromontane MS (Vat. lat. 7223), though suspect from its giving St Matthew in an Old-Latin form, has Vulgate texts of the other three; and though it is Gallican, it is of very early date. The St Gall fragments do not contain more than about half the whole matter of the Gospels, and it is not to be denied that in questions of orthography they often present a tendency to replace the Hieronymian standard by a reaction to Old-Latin practice. But in spite of that, in all questions of text its witness is of the highest value: there are not wanting occasions in which it is right against the combined testimony of all our other MSS, and throughout it gives, and especially when it is reinforced by the sixth century Milan MS, M (Ambros. C. 39 Inf.), a North-Italian tradition, which is an invaluable check upon an exclusive reliance on the South-Italian or Cassiodorian tradition, in substance reproduced by Wordsworth. I am sure that the pains taken in transcribing and editing Σ (so I call the St Gall fragments) have not been in vain.

CHAPTER II

THE ST GALL FRAGMENTS, OR Σ

(Sangall. 1395 with a few leaves elsewhere)

About the year A.D. 500, to judge by the extraordinary beauty of the semi-uncial script in which it is written, what one may call from its slender size a pocket copy of the Four Gospels according to St Jerome's revision was written in Italy—'unbedingt italienisch' was Ludwig Traube's verdict—and at some early date became the property of the monastery founded about a century later than the writing of the manuscript by St Gall, one of the Irish companions of St Columban, near the southern shore of the lake of Constance. Like the contemporary foundation of Bobbio in the nearest parts of the Apennines, and the later foundation of Reichenau or Augia dives, situated on an island of the Rhine where that river emerges from the lake near Constance, the monastery of St Gallen or Gall was for the first centuries of its history one of the principal centres from which Irish monks radiated the traditions of Latin, and not only Latin, learning in districts that otherwise would, from their historical and geographical conditions, have lost touch with the older culture altogether. Not a trace, indeed, now remains there of medieval, still less of original, buildings: as in other of the earliest Christian settlements on the fringe of the Empire, as at Würzburg, for instance, yet even more completely than at Würzburg, the ecclesiastical builders of the eighteenth century spared as little of the relics of the past as any destroying Goth or Vandal. Only the library, rococo though the building be, still gives a home to treasures a thousand years, or but little less, older than itself. Within its walls you may still see and handle pages of a Virgil written in capital letters by a scribe of the fourth century, or a Graeco-Latin MS of the Gospels, known as Δ, written as late as the ninth century but primitive in type and highly regarded by scholars who work on the New Testament texts.

In the palmy days of the library one likes to believe that our MS of the Four Gospels had an honoured place on its shelves. The earlier centuries have left their mark on it: one contemporary or nearly contemporary scribe has inserted numerous corrections of the text from a MS of, it would seem, quite dissimilar type; a scholar of the sixth or seventh century has jotted down at the foot of the page a few notes of high interest, mainly the fruit of an attentive study of St Jerome's writings; here and there, especially in St Mark, a word or two in the

original Greek appears in the margin, and the script would not disgrace a professional Greek master of calligraphy; an occasional liturgical note serves to show that the MS was still used, or at any rate read, in the eighth century.

Very different was the tragic fate which befell it some time in the Middle Ages. Some reforming librarian, more interested maybe in the covers of his books than in their contents, conceived the idea of rebinding his books on a systematic scale, and of using up one of his older, perhaps dilapidated books as guard-leaves for the new bindings. Unfortunately he fixed upon one of the oldest and most valuable of the relics of antiquity in his library for this purpose, though to him I daresay it seemed a superannuated copy of a common book. But it is easy to throw stones: and the record of twentieth century Oxford in the care and conservation of the treasures of its College libraries is not impeccable.

So ends one chapter in the history of our MS. We do not know how far the whole MS was used up in this way, or whether when so much of it had been used as was wanted, the rest was consigned to the wastepaper basket. Anyhow the process of reconstruction, so far at any rate as it has yet gone, has not recovered more than just half the pages of which it once consisted.

To Ildefons von Arx, librarian of St Gall at the extreme end of the eighteenth century, belongs the credit of the resuscitation of the dismembered MS. Noticing that many of the MSS under his charge had guard-leaves of the same ancient type, he made it his business to detach them from their surroundings, to mount them, and to arrange them in their original order in a volume now catalogued under the number St Gall 1395. Many of the pages are as easily legible now as on the day they were written; but of those that had the ill fortune to be on the under side when the leaves were pasted in to the binding of this or that volume, few have survived the work of detachment without any injury and the condition of some is deplorable. I have done my best to decipher everything, I hope with a certain amount of success; and I own I am proud of the unexpected results which on some pages followed on the simple expedient of holding up lines otherwise undecipherable to strong sunlight and so reading them off—the ink had entirely perished, but so deep was the impression made by the pen on the very delicate vellum employed for writing the MS that, when held up to the light, whole words and lines stood out as paler and whiter than the surrounding material: the right-hand column, on pp. 58, 149, and the whole of p. 181, are instances; while on a second visit (in 1920, I think) to the Town Library or Vadiana, I detected, by the use of this

method, several corrections between the lines which I had otherwise not noticed just because I was not on the look-out for anything except the text.¹

But in the centuries that intervened between the medieval dismemberment and its reconstruction by von Arx, the history of the library of St Gall had not been without its episodes. Sometimes by direct gift, sometimes by less direct methods, gaps appear from time to time in all great collections. Of the volumes in which guard-leaves from our MS were incorporated, one has found its way into the Town Library, the Vadiana, a library which commemorates the sixteenth-century scholar, Joachim Vadius (von Watt); see pp. 77-80, 85-86, 91-92, 95-100, below, from the eighth and ninth quaternions of our MS. Another has found a remoter home, the Benedictine house of St Paul in Carinthia: see pp. 47, 48, 147, 148, photographs of which I owe to the late Dr Traube,² who not only laid anew himself the foundations of the historical science of palaeography, but never spared any opportunity of helping other workers in his field. Finally the fortunes of war were responsible for the loss of a third MS: in 1720, the canton of Zürich, as the fruit of a successful campaign against its neighbours of St Gall, carried off a third MS containing leaves from our Gospel-book; see pp. 185-188, 193-196, in its twenty-third quaternion.

Anyhow, enough has luckily survived or been recovered to enable us to construct a pretty complete picture of the St Gall MS of the Four Gospels as it existed when first written.

§ 2. *Description of Σ.*

A page of Σ measured about $9\frac{1}{4}$ inches in height by 7 in breadth. These rather unusual proportions are owing to the two columns to a page which characterize Σ as they do almost all MSS of the same remote date: for some two or three centuries after the vellum book

¹ I must record here the ever-ready kindness of my friend Prof. A. Souter of Aberdeen in verifying the readings on some of the most difficult pages for me when visiting St. Gall in 1909 or 1913: and at a still earlier date the liberality of the Craven Trustees in enabling me to procure photographs of all the pages that it appeared worth while to photograph. Our MS is a good illustration of the truth that the eye detects more sometimes in the photograph, sometimes in the actual MS. The use of

both methods, photographs and personal reading of the MS, is better in a case of this sort than the use of either alone.

² Of course the two pages were enough to serve Traube's purpose, which was to trace yet another home of leaves from our St. Gall MS. I do not think that I ever asked him whether the St. Paul MS did not contain more than the two pages of which he had photographs from our MS: I now strongly suspect that it does.

began to supersede the papyrus roll, the habit persisted of writing books (*codices*) in the same narrow columns which had been used for rolls, in spite of the fundamental change of the system of arrangement: for the columns of a roll were written across the roll, and the columns of a *codex* were written down the page. Thus the Greek Bible MS B is written with three columns to a page, and Σ even with four; a MS of modest size like Σ is content with two. Each column contains 24 lines, though where there is opportunity by adding a few words to arrive at a break in the sense without the need of turning over the page, a half-line is added, making 25 in all, at the foot of the second column: see p. 3, and the notes to p. 13 col. *b*, p. 30 col. *b*. However, towards the end of the book, the scribe must have calculated, it would seem, that by using 25 lines on the page, he could finish his task without embarking on a fresh quaternion to complete the Gospel according to St John: see the note to p. 185 col. *a*.

In the original state of the MS every gathering was signed 'on the lower right-hand margin, below the text, of the last page. Fortunately just enough of the signatures are preserved to enable us to say that all the gatherings were quaternions, and that there were twenty-four in all, i.e. if the last gathering was a complete quaternion, 192 leaves or 384 pages: for on p. 18 we have one certain signature, III, and on p. 184 another, XXI, while on pp. 46, 74, 148, 196, the signatures V, VII, XVIII, XXIII, are at least partly visible. As the third quaternion ends at Matt. xiii 51, it is practically certain that Σ had little or no prefatory matter before the text, just as it is quite certain that there was no prefatory matter other than a title before the Gospel of St Mark (p. 74) or the Gospel of St John (p. 157).

Further aid in the arrangement of the quaternions and the identification of the place occupied by individual leaves is afforded by the headlines. These are found, according to the practice of the most ancient MSS, only on alternate leaves: on foll. 2 *b*, 4 *b*, 6 *b*, 8 *b*, of each quaternion we expect to see the word *secund(um)*, and on the opposite pages, foll. 3 *a*, 5 *a*, 7 *a*, and 1 *a* of the next quaternion, the name of the particular evangelist, *matth(eum)*, *marc(um)*, *lucan*, *iohan(nem)*, but since in many or most cases the top of the page was cut away when the MS was dismembered in the Middle Ages it is only in a certain number of cases that the key-words are left. Where, however, the page is preserved complete, the word wanted is always found. Only one exception can be detected to the rule—on p. 102, where the headline is *secund(um)*, and I have marked the reference as fol. 3 *b* of the eleventh quaternion. This must be a mistake (I hope and believe, a solitary one) of my own: it should have been not fol. 3 *b*, but fol. 2 *b*, and the references at the

foot of pp. 101-112 should consequently all be altered and Marc. xiii 29-xvi 3 must correspond, not to foll. 3 *a*-8 *b* of quaternion XI, but to foll. 2 *a*-7 *b*, the two outer leaves, the first and last, of the gathering being lost, not the first and second.¹ Except in this one gathering there does not seem to be throughout the MS any real difficulty in fixing not only the quaternion but the position of the leaves within the quaternion; and it has seemed worth while to note at the foot of each page, in the left-hand corner the present home of the leaf, in the right-hand corner what I judge to have been its position in the MS as it was originally written. It was just a plain text of moderate size, presumably intended rather for personal rather than public use: but for a person of high office of some importance, if we may judge by the care taken of it and the pains devoted to it in the earlier centuries of its history. But before we speak of the work of the later scholars and correctors who have been concerned with the MS, something more must be said of the palaeographical characteristics of the MS itself.

§ ii. THE PALAEOGRAPHY OF Σ

1. The *Nomina Sacra*.

Perhaps Ludwig Traube's greatest service to the palaeography of specifically Christian MSS was that he shewed us once for all that the motive for the abbreviation of the Sacred Names was not the saving of space in the MS or of time for the scribe—though it may well be that these considerations underlay the extension of abbreviations to cover the more common terminations and then the more common words—but the desire to emphasize the sacredness of the Names, as the Jews had emphasized the unutterable name of IAHWEH. The essential *differentia* from the first of the Christian system from the Jewish was that the names Jesus and Christ were no less sacred than the names God and Lord: Greek Christian writing, from the first moment to which we can trace back its usage, wrote $\overline{\Theta\zeta}$, $\overline{Κ\zeta}$, $\overline{\Gamma\zeta}$ and $\overline{Χ\zeta}$, for $\Theta\epsilon\acute{o}\varsigma$, Κύριος , Ἰησοῦς and Χριστός . When Latin Christian writing first followed suit,

¹ The problem indeed does not quite end there: for on the new assumption that p. 101 corresponds to q. xi fol. 2 *a* there are nine leaves only—the eight leaves of q. x and the first leaf of q. xi—to cover the material intervening between q. viii fol. 8 *b* (Marc. ix 18, see p. 100) and q. xi fol. 2 *a* (Marc. xiii 29, p. 101). Now Mc. ix 18—xiii 29 is just a few lines over 12 pages in the *editio minor* of Westcott and Hort: a quaternion of our MS corresponds to

something over 10 pages, and a leaf of it to a page and a quarter: nine leaves, therefore, ought to be equivalent to something between $11\frac{1}{4}$ and $11\frac{1}{2}$ pages of the *editio minor*. But in fact those nine leaves represent three-quarters of a page more than that. What is the explanation? I confess myself wholly at a loss: there is nothing in the rest of the MS, so far as I know, that offers any parallel to such an aberration from the normal.

these were the only universal and essential symbols: but the Latins could not take over without modification the simplicity of the Greek system, since Deus and Dominus both began with the same letter, and if $\overline{d\bar{s}}$ was reserved for Deus, some form of three-lettered symbol had necessarily to be invented for Dominus. If the process of development from the Greek system to the Latin had been carried out under some central authority, a definite choice would have had to be made from the first between $\overline{d\bar{m}\bar{s}}$ and $\overline{d\bar{n}\bar{s}}$, but it was only by slow degrees that what was certainly the more convenient symbol became the symbol in universal use. Indeed it seems likely that the abbreviation which made use of m, $\overline{d\bar{m}\bar{s}}$, was originally the more popular, and most MSS of the Old Latin Gospels write $\overline{d\bar{m}\bar{s}}$, not $\overline{d\bar{n}\bar{s}}$. But $\overline{d\bar{m}\bar{s}}$ was subject to one difficulty from which $\overline{d\bar{n}\bar{s}}$ was free: namely, what should be the form of the accusative case? By analogy with the other cases, it should be $\overline{d\bar{m}\bar{m}}$: but that does not look tolerable, and in fact $\overline{do\bar{m}}$ is generally found, less commonly $\overline{d\bar{m}\bar{n}}$. On the contrary, $\overline{d\bar{n}\bar{s}}$ declines quite easily, and the accusative is naturally and necessarily $\overline{d\bar{n}\bar{m}}$.

The form of abbreviation of Dominus with n is I think universal in all Vulgate MSS, and I cannot help supposing that St Jerome made up his mind definitely between the two alternatives, and that it is to him that we owe the final supremacy of $\overline{d\bar{n}\bar{s}}$. Anyhow, so far as our MS is concerned, I think that $\overline{d\bar{s}}$ and $\overline{d\bar{n}\bar{s}}$ occur without any variant.

From the three-lettered abbreviation for Dominus came, as I suppose, by analogy the three-lettered abbreviations $\overline{i\bar{h}\bar{s}}$ $\overline{x\bar{p}\bar{s}}$ rather than $\overline{i\bar{s}}$ $\overline{x\bar{s}}$ as the analogy of the Greek would have suggested.¹ And for the fifth and last of the Sacred Names the three-lettered abbreviations $\overline{d\bar{n}\bar{s}}$ or $\overline{d\bar{m}\bar{s}}$, $\overline{i\bar{h}\bar{s}}$ and $\overline{x\bar{p}\bar{s}}$, even if the ultimate original was Greek, dictated $\overline{s\bar{c}\bar{s}}$. But the abbreviation of the adjective was in itself a Latin invention: $\pi\nu\epsilon\upsilon\mu\alpha$ ($\pi\nu\alpha$) alone was abbreviated in Greek, not $\tilde{\alpha}\gamma\iota\omicron\nu$.

Now from the original conception of the use of *compendia* for the Sacred Names just because they were sacred, it follows almost necessarily that unless they were used in a sacred connexion they were not abbreviated. The plural of deus, dominus, spiritus was written in full; so was the singular, if it were question of a false god or an evil spirit, of a human lord, of the spirit of man, of Joshua (Ἰησοῦς) [of Jesus called Justus, A. S.], of holy things other than the Holy Spirit. These distinctions were no doubt all instinctively observed by the earliest scribes; some of them held their ground for a time; but the tendency to slur them over and use the abbreviations without exclusive reference to the

[¹ There is some evidence that $\overline{i\bar{s}}$ was really tried, cf. *Hegemonius Acta Archelai*, ed. C. H. Beeson (Leipzig, 1906), p. xxix. A. S.]

sacred connexion began early and spread widely. Our MS is probably one of the most correctly written of Vulgate MSS in this matter.

(a) *SANCTUS*. Abbreviated to *sc̄s* only in the phrase *sp̄s sc̄s*: e.g. pp. 11 *a* l. 11, 73 *b* l. 20, 75 *a* l. 13. Not abbreviated in other connexions: e.g. pp. 70 *a* l. 24 'multa corpora sanctorum', 70 *b* l. 5 'in sanctam ciuitatem', 76 *b* l. 11 'qui sis, sanctus' (*dī*). Exceptionally not abbreviated even in the phrase '*sp̄s sanctus*', p. 188 *a* l. 6.

(b) *SPIRITUS*. Always abbreviated to *sp̄s* when the reference is to the Holy Spirit. In other references our scribe's usage is not quite uniform: we have *sp̄s* for the human spirit of Christ, p. 70 *a* l. 16 'emisit *sp̄m*', or of men, p. 62 *a* l. 4 '*sp̄s* quidem promptus', and even of unclean spirits, whether in the singular, pp. 12 *b* l. 5, 76 *b* l. 16, 88 *b* l. 24, 89 *b* l. 1, 98 *b* l. 8, 119 *a* l. 22, or in the plural, pp. 82 *b* l. 13, 89 *b* l. 19. More correctly in the dative plural (where of course abbreviation is not quite so easy) p. 76 *b* l. 24 'spiritibus'.

(c) *DOMINUS*. For 'dominus' meaning Lord, whether of God or Christ, *dñs* is invariable; when used of human masters in the singular, the usage varies, but the explanation of the variety is perhaps that in the parables it is not always easy to decide whether 'the lord' should be regarded primarily as an analogy from human conditions or primarily as representing the Divine Master. Our MS regularly abbreviates in these cases: e.g. pp. 16 *a* l. 17, 31 *b* l. 13, 36 *b* l. 16, 122 *a* l. 15, the parables of the good seed and the tares, of the reckoning with the debtors, of the men hired for the vineyard, of the unfruitful fig-tree. But it rightly gives the word in full, wherever it is used in the plural, pp. 2 *a* l. 23 'no man can serve two masters', 23 *b* l. 7 'the crumbs that fall from their masters' table', or wherever in the singular the reference is to a particular individual, p. 71 *b* l. 2 'domine' of the Pharisees' request to Pilate.

Σ, then, represents on the whole a definitely early position in regard to the abbreviations of the Sacred Names. The only qualification to be made regards the word 'spiritus': the usage there is not so early as it is with 'dominus', and I imagine there are few Vulgate MSS which confine the use of the abbreviation of 'sanctus' to the one phrase '*sp̄s sc̄s*'.

2. *Abbreviations other than the Nomina Sacra.*

Save at the end of the line there are, speaking generally, no abbreviations other than the *Nomina Sacra*. The few exceptions to this rule have always some special reason to account for them.¹

[¹ e.g. pp. 55 *b* l. 22, 102 *b* l. 2, 103 *b* l. 16, 104 *a* and 111 *a* and references: the use of the abbreviation in such cases prevents the break in a word at the end of the line. A. S.]

But at the end of the line there was an insistent need for abbreviations which did not apply to the line as a whole. With lines as short as an average of twenty letters, on the one hand, and on the other hand the strict rules which prevailed wherever the classical tradition still survived in vigour, as to the division of words—see for instance the note on *regnum*, p. 10 *b*, and cf. note on p. 28 *a* l. 7—various expedients had to be brought into use to ensure that no line should far exceed or far fall short of the average.

a. At the end of the line, but not elsewhere, the last two letters or the last three letters may be written in ligature, and an appreciable amount of space saved. The commonest ligatures are -nt and -unt: the letter t has the cross-stroke not on the line but above it, so that the t takes no more space in the line than i would do, and the n—always, in semi-uncial script, of the shape of capital N—merges its final upright stroke in the upward stroke of the t. Final s is also quite commonly put into ligature with the preceding letter: -us and -ns are often found, -ens on p. 88 *a* l. 24, -es on pp. 16 *a* l. 6, 56 *a* l. 18, 94 *a* l. 12. Penultimate u (besides -us just mentioned) combines with l, pp. 15 *a* l. 4, 45 *b* l. 18, 82 *b* l. 8, 87 *a* l. 6; with m, pp. 2 *a* l. 16, 74 *a* l. 15; and with r, p. 47 *a* l. 19. Isolated instances occur of -on, p. 42 *b* l. 12; of -ag, p. 69 *b* l. 23, and -at, p. 53 *a* l. 12; and of -ni, p. 83 *a* l. 6. The last instance is the single case of ligature of other than the final letters of a line, but it is in the last line of a paragraph, where there was therefore special advantage in not over-running the line.

b. If the vowel u occurs in the last syllable of the line (very exceptionally at an earlier point, p. 16 *a* l. 10 *cum* auteⁿ, p. 69 *a* l. 24 *filius* dīes), it may be written above and not on the line; generally after the consonant q but by no means always—see p. 10 *b* l. 13 *igitur*, p. 37 *b* l. 15 *tradetur*, p. 40 *a* l. 9 *arboribus*, *b* l. 10 *scribunt*, p. 56 *b* l. 12 *mun|di*, p. 110 *a* l. 23 *mur|ratum*, etc.

c. Commonest of all abbreviations is of course the substitution for m and n at the end of the line—whether the final letter of a word or the final letter of a syllable—of a superposed line. That line may be entirely to the right of the final vowel, or it may begin over the vowel and be prolonged to the right: I doubt whether there is any ground of principle for distinguishing between the longer and the shorter line. Whether there is any rule of difference as between abbreviation of m and abbreviation of n is more difficult to say: but I am inclined to think that the evidence suggests rather strongly that, even when full allowance is made for the greater frequency in Latin words of final m over final n, the scribe abbreviated the one more instinctively and regularly than he abbreviated the other; see the note on p. 24 *b* l. 20,

Any reader can see for himself how frequent are the abbreviations of final *m*; of final *n* there are enough cases to make it clear that the abbreviation was allowable—such as pp. 3 *a* l. 17, 6 *a* l. 12, 24 *b* l. 20, 28 *b* l. 8, 31 *b* l. 13 (assuming that the spelling intended was *uenundari*); 55 *b* l. 9—but too few to suggest that it was quite normal.

The instances where this abbreviation of *m* (or *n*) occurs elsewhere than at the end of a line are so rare that it is obvious that in each case we must ask whether there is not some special explanation (cf. p. 73 *b* l. 7).

d. Examples occur of the very early *b* = -bus of dative and ablative plural, but rarely (pp. 30 *a*, 73 *b*, 103 *b*), and of *q* = -que (pp. 33 *a*, 41 *b*, 49 *b*, 69 *b*, 75 *b*, 101 *a*).

§ iii. WORK OF LATER SCHOLARS AND CORRECTORS.

(1) Corrections by a contemporary *diorthota*, or more probably by the scribe himself are found on pp. 36 *a*, 42 *a*, 50 *a*, 61 *b*.

(2) There are corrections by a nearly contemporary *m* 2, presumably from another MS, since they are mostly of the nature of genuine variant readings. As a rule the variants are inferior to the text readings: *m* 2 is right on 15 *a*, but wrong on 39 *b*, 72 *b*.

(3) There are some very interesting notes at the foot (or margin) of the page, drawn from a study of St Jerome's other works, pp. 1, 7, 66 from the Commentary on Matthew; p. 83 from the commentary on Daniel; from a MS of the Old Latin, pp. 49, 161; from the Old Testament, p. 74; there is a critical note on p. 17 *a*.

(4) Greek words are found in the margin in St Mark, perhaps from a Graeco-Latin MS of St Mark: p. 75 *b* *ευδοκησα*, p. 80 *επιβλημα*, *πλειρωμα*, p. 82 *μαστιγας* *flagella*, p. 101 *συντριψασατο αλαβαστρον*, p. 105 *ασφαλως*.

(3) and (4) may conceivably be by the same scribe.

(5) Accents are added, perhaps by an Irish scribe: pp. 8 *a*, 23 *b*, 32 *a*, 39 *a*, 40 *a*, *b*, 54 *b*, 59 *b*, 60 *b*, 65 *a*, 66 *b*, 73 *b*, 78 *b*.

(6) An eighth-century (?) hand rewrote some of the references to the Eusebian Canons in the margin. This may be the hand which inserted a lection reference on p. 71, 'in vigiliis paschae'.

(7) Corrections are indicated by slanting lines drawn through: pp. 23 *b*, 25 *b* (= original scribe), 40 *b*, 46 *a* (corrector?), 72 *b* (corrector), 73 *a*.

Inversions are indicated by double and single line over words (= 2.1), = —, pp. 24 *a*, 89 *b*, 130 *a*, 138 *b*, 178 *a*, 192 *a*.

CHAPTER III

SINGULAR AND SUB-SINGULAR READINGS OF THE ST GALL MS IN MATTHEW AND MARK

1. Matt. xi 4 ἀ ἀκούετε καὶ βλέπετε

5 a 11, Σ quae auditis et uidetis

Σ² audistis with C R

audistis et uidistis W W

Σ alone of all Vulgate MSS preserves the reading which corresponds to the Greek of St Matthew, while the text of the other MSS corresponds to ἀ εἶδετε καὶ ἠκούσατε of Luc. vii 22. I cannot but believe that we have here a correction of Jerome's to make his text agree with the Greek, and that Σ alone reproduces what he wrote, while the rest are conflate with Luke.

2. Matt. xiv 2 αἱ δυνάμεις ἐνεργοῦσιν ἐν αὐτοῖς

19 b 21, 22 inoper(antur in eo)

In the parallel passage in Mc. vi 14 the Greek is identical, save in the order of the words, ἐνεργοῦσιν αἱ δυνάμεις ἐν αὐτοῖς. There Wordsworth rightly reads 'inoperantur uirtutes in illo' with P* Z* (inopinantur A X² Y). Here he should have done the same with O Y. I do not doubt that Jerome¹ coined the Latin verb inoperari to represent the Greek compound ἐνεργεῖν, and fortunately enough is preserved of the word in Σ to show that it gave the true reading against Wordsworth's 'operantur'.

3. Matt. xvi 9, 10 τοὺς πέντε ἄρτους τῶν πεντακισχιλίων . . . τοὺς ἑπτὰ ἄρτους τῶν τετρακισχιλίων.

25 b 13, 17 quinque pan(i)um quinque milium hominum . . . septem panum quattuor milium hominum

The reading of Σ agrees with the reading of Wordsworth; but as no one of his MSS gave it, he placed 'miliun' on both occasions in his text within daggers †miliun†. His best MSS gave 'quinque milia', the rest 'in quinque milia'. With true sagacity Wordsworth saw that Jerome must have written 'miliun' with the Greek, and was courageous enough to throw over the MSS. But if he had known of Σ, he could have dispensed with the daggers. Once more Σ is alone² among our MSS in the right reading.

[¹ This is an error, as Tertullian used it in *Adv. Marc.* v 17: Rufinus also uses it repeatedly. A. S.]

[² But the Autun palimpsest (*Revue Biblique*, t. xxxi p. 535) also has *miliun*. A. S.]

4. Matt. xvii 26 εἰπόντος δέ· ἀπὸ τῶν ἀλλοτρίων
28 b 12 at ille dixit

Wordsworth, with all his best MSS and good Old Latin support, reads 'et ille dixit'. Every one, I think, must realize that 'at' better than 'et' reproduces the εἰπόντος δέ of B C L I; but if the reading of **N**, ὁ δὲ ἔφη, was what lay before Jerome, then 'at ille dixit' was inevitable. And that Jerome worked on a Greek text resembling the text of **N** was suggested by Wordsworth in 1897, and the suggestion is developed above, p. xii. Again **Σ** is alone, and quite possibly right.

5. Matt. xviii 9 μονόφθαλμον
29 b 24 unum oculum

Wordsworth rightly restored 'unoculum' to the text, following the lead of Bentley. The word is known in Latin, but is rare enough to have been a rock of stumbling to scribes: the nearest approaches to the true reading are the 'uno oculum' of H, and the 'unum oculum' of **ΣE***, because they remain ungrammatical, while the 'uno oculo' of AΘY is translatable, and the further stage 'cum uno oculo' seemed to put everything straight. Note that here **Σ** is keeping new company: its alliance with E is puzzling, but recurs not infrequently.

6. Matt. xxvi 45 παραδίδοται
62 b 2 traditur with FY

One of the cases which illustrate the very large number of small changes which Jerome introduced for the more exact rendering of the Greek. But as it belongs to a group of nine or ten connected instances in the Passion story where he substituted the present for the future in translating παραδίδοται, ὁ παραδιδούς etc., the force of the argument for accepting them as his is cumulative, and the passages are set out together at a later point (p. xxxvii). It need only be said here that **Σ** heads the list of our MSS for the number of times for which it rightly gives the present tense in these passages—nine out of ten.

7. Matt. xxvi 47 ὄχλος πολὺς . . . ἀπὸ τῶν ἀρχιερέων
62 b 12 turba multa . . . a principibus sacerdotum with FM

Σ and its two allies agree strictly with the Greek text: the other MSS and the Old Latin insert 'missi' before the rendering of ἀπὸ τῶν ἀρχιερέων, rightly as far as the sense goes, and of course Jerome might easily have left standing an addition which does make the sense clearer. But the combined witness of three of our best authorities, South and North Italian, for an omission which tallies with the Greek, seems quite decisive.

8. Matt. xxvii 59 ἐνετύλιξεν αὐτὸ [ἐν] σινδόνι

71 a 9, 10 inuoluit illud sindone

Σ is apparently alone among Vulgate MSS in omitting 'in' before 'sindone', and it is only the balance of the Greek and Old Latin evidence that makes the testimony of Σ potentially significant. For on the one hand the Old Latin has 'in', and on the other hand NACL omit it. But in Luc. xxiii 53 σινδόνι is unquestionably right in the Greek and 'sindone' in the Vulgate, so that the 'sindone' of Σ here may be due to assimilation to the other Gospel. Alternatively 'in' may have dropped out at the end of the line after 'illut'. I have little doubt that ἐν σινδόνι is correct in the Greek of Matthew with BD, and σινδόνι in Luke: but it does not follow that Jerome may not have followed here the inferior reading of N.

9. Matt. xxviii 1 εἰς μίαν σαββάτων

72 a 1, 2 in primam sabbati

Σ is once more alone among Vulgate MSS, this time (as I think) with much more chance of being right than on the last occasion. The alteration of 'in prima' into 'in primam', in conformity with εἰς μίαν, seems to me quite after St Jerome's manner.

10. Marc. iv 7 καὶ συνέπνιξαν αὐτό.

85 a 24 et offocauerunt illud with M and Clar.

'Suffocauerunt' is the reading of the Old Latin in all three Gospels, and of the Vulgate in Matthew and Luke, whether the Greek is πνίγω, ἀποπνίγω, or συνπνίγω. But it is characteristic of Jerome to try to vary the rendering in such cases from time to time, perhaps in order to shew that Latin was as rich in compound verbs as was Greek. So here, when we find Σ supported by M and the Vatican Claromontanus in the use of the unusual word 'offocare', there can in my opinion be no doubt that it is what Jerome wrote.

11. Marc. iv 11 ὑμῖν τὸ μυστήριον δέδοται

85 b 16 uobis datum est mysterium

Perhaps the most striking proof of the pre-eminence of Σ, for it at once brings the text of the Vulgate into harmony with the true Greek text as preserved in NAB(C)L sah. Matthew and Luke insert γινῶναι, 'to you it has been given to know', and almost all Greek MSS of Mark follow them: and similarly in Latin, only that the co-existence of three renderings of γινῶναι, 'scire' 'nosse' 'cognoscere', suggests that they are variant efforts to supply what was supposed to be a *lacuna*. It is abundantly clear that Σ is right against all the rest, and the excellence of Jerome's Greek text, and his faithfulness in following it, is once more illustrated.

12. Marc. vi 33 καὶ πῆλ ἀπὸ πασῶν τῶν πόλεων
94 a 6 et pedestre et de omnibus ciuitatibus

For πῆλ there is a Greek variant πῆλοι, but it is so poorly supported that it is in the last degree unlikely that Jerome should have consciously followed it. He may no doubt have simply taken it over from the Old Latin: but I suspect that the 'pedestre' of Σ (with which only *d* and *i* of the Old Latin concur) may be right as an idiomatic rendering of πῆλ, devoid though it be of support from any other known Vulgate MSS.

13. Marc. xiv 21 καλὸν αὐτῷ εἶ
103 b 14 bonum ei si

The substantive verb is present in all Greek authorities in Matt.; but omitted by BL in Mc.: in the same way in the Vulgate it is present in Matt., but in Mc. is omitted by CDJR with Σ. I cannot doubt that in both languages omission is right.

CHAPTER IV

§ 1. JEROME'S ASSIMILATION TO THE HEBREW

Gesemani for Gethsemani, Matt. xxvi 36, Mc. xiv 32

Our Greek MSS, in both Matthew and Mark, give with some approach to unanimity¹ the spelling Γεθσημανεί. But the word of course is Semitic, and Jerome in his Commentary on Matthew *ad loc.* prefers the explanation *gesemani*, 'valley' rather than 'vat'. And there is good reason to suppose that he introduced the form that he preferred into the text of his Vulgate. Wordsworth, it is true, presents the ordinary text *gethsemani* in both Gospels: but *gesemani* is the reading in Matt. of A^{EF}HO*Y, in Mc. of AHMY. The only other alternative would be that Cassiodorus introduced *gesemani* from Jerome's commentary into Jerome's Vulgate text: but then how to account for the support of F in Matthew and of M in Mark? So, in spite of the *gethsemani* of Σ in both Gospels, I suspect that Wordsworth was wrong in deserting for once the reading of cod A.

See also under Chapter V.

§ 2. JEROME'S FONDNESS FOR VERNACULAR IDIOM

Πάτερ μου Matt. xxvi 39

The Greek here (alone among the three Synoptists) has the possessive pronoun. In the Old-Latin it is represented by 'pater meus': the Vulgate MSS are divided between *pater*, *pater mi*, and *mi pater*. Wordsworth reads the first with AFLR*X*?Y: but in spite of the authority for it, it does not correspond to the reading of the best Greek MSS, and what is more it leaves the other readings unexplained. As between *pater mi* and *mi pater* I decide without hesitation for *mi pater*. It is unexpected, and one can hardly conceive of it as the invention of scribes: it is the reading of ΣM: and it is characteristically Hieronymian, as witness Jerome's letters of the period of the Vulgate (A.D. 382-385), *ep.* xxii 2 'mi domina Eustochium', 29 'mi catella', 38 'mi virgo'; xxxviii 2 'mi Marcella'; xxxix 1 'mi Blaesilla', 2 'mi Paula'; xlv 6 'mi domina Asella'. No doubt it sounds familiar, but I think that was just what Jerome wanted it to be: he wanted to press, as against *πάτερ*, the emphasis of *πάτερ μου*, *mi pater*, 'Father mine'.

In *v.* 42 the Greek has once more *πάτερ μου*, and all Wordsworth's

¹ Cod. Bezae has Γεθσαμανεί (Matt.), Γησαμανεί (Mc.).

MSS as well as Σ agree on **pater mi**. Wordsworth is quite right in not taking this verse into account when dealing with *v.* 39. Jerome is simply varying the rendering of the same Greek with a different Latin phrase. Like A.V. in English, he is quite free from any pedantic prejudice in favour of uniformity of rendering in the version wherever there was uniformity in the original. In Matt. xxv 21, 23 the Greek repeats $\delta\omicron\upsilon\lambda\epsilon\ \alpha\gamma\alpha\theta\acute{\epsilon}$, and Wordsworth follows the Greek order on both occasions: but in *v.* 21 he has against him the whole mass of the better MSS, AC Φ P Φ JTXYZ with Σ (*def.* M), and we must quite certainly read **bone serue**. It is more difficult to say what we should read in *v.* 23, since Σ CE Φ F Φ JOXZ **serue bone** are set against **bone serue** of AHTY; but I incline to believe that Jerome deliberately varied the order on stylistic grounds, and that Σ F are in both cases right. An even more striking illustration is in Mc. xv 20, in the Greek of which $\alpha\upsilon\tau\acute{o}\nu$, $\alpha\upsilon\tau\omicron\upsilon$ with reference to Christ recurs after five different verbs. Jerome's rule is to use eum, not illum, of Christ: but purely for the sake of avoiding monotony he has introduced illum twice and written 'et post quam inluserunt ei exuerunt illum purpura(m) et induerunt eum uestimentis suis, et educunt illum ut cruci figerent eum'. Of course he would not have so rendered if there had been any real ambiguity: as it is, he has found place for every $\alpha\upsilon\tau\acute{o}\nu$ by ringing the changes on eum and illum. Never let it be forgotten that Jerome set it before himself to combine the style of a Latinist with the accuracy of a Graecist. If the results are occasionally bizarre, the effort was worth the making.

$\delta\ \delta\acute{\epsilon}$, $\kappa\alpha\iota$ = qui in Jerome, but not in *f*.¹

Matt. ii 14; iv 4; xii 39; xiii 11, 37; xiv 18; xv 23 (but 26 = *f*); xvi 23; xix 4, 11 (but 17 = *f*); xx 21; Mc. vii 27; viii 5, 28, 33 (but ix 12 = *f*); ix 19; x 22, 26; xi 6 [xii 15 *def. f*, not in *a b*]; xiv 11, 20 [xvi 6 *def. omn.*].

§ 3. JEROME'S FAITHFULNESS TO THE GREEK

1. The present tenses $\pi\alpha\rho\alpha\delta\acute{\iota}\delta\omicron\tau\alpha\iota$, $\delta\ \pi\alpha\rho\alpha\delta\acute{\iota}\delta\omicron\upsilon\varsigma$ ($\tau\omicron\upsilon\ \pi\alpha\rho\alpha\delta\acute{\iota}\delta\omicron\nu\tau\omicron\varsigma$), $\tau\omicron\ \epsilon\kappa\chi\upsilon\nu\nu\omicron\mu\epsilon\nu\omicron\nu$, in the Passion story

The evidence seems to me to justify the conclusion that these present tenses of the Greek were regularly rendered by present tenses in St Jerome's Latin Vulgate.

To this rule (if I may call it so by anticipation) there is one exception and one variation. The exception is Matt. xxvi 25, where $\delta\ \pi\alpha\rho\alpha\delta\acute{\iota}\delta\omicron\upsilon\varsigma$

[¹ Which Turner was inclined to re-Latin text Jerome chose as the basis of his revision. A. S.]

δίδους is rendered 'qui tradidit' by practically all authorities: but this exception is so early in the order of its occurrence in the group that it may well be that Jerome had not yet hammered out a consistent method of translation. The variation is Lc. xxii 21, where τοῦ παραδιδόντος με is rendered 'tradentis me' by all authorities: but it is probable that the use of the participle instead of the finite verb is simply owing to the oblique case, it being obviously easier to say 'manus tradentis me' than it would be to render ὁ παραδιδούς με by 'tradens me'.

There remain ten cases, four in Matthew, four in Mark, and two in Luke, in all of which I believe that Jerome used the present tense in correspondence with the present forms of παραδίδοται, ὁ παραδιδούς, τὸ ἐκχυννόμενον. In all ten cases the Clementine text gives the future tense: Wordsworth restored the present in six cases out of the ten: but cod A has the present seven times out of ten, cod M and cod Y eight times out of ten, Σ as many as nine times out of ten.

Mt. xxvi 24	traditur	ΣACFMOTX ² YZ*	
28	effunditur	AFHMOY [not Σ]	
45	traditur	ΣFY	tradetur W.W.
46	qui me tradit	ΣAHMX ² Y	
Mc. xiv 21	traditur	ΣACGMTYZ	
24	effunditur	ΣAB*G ² MQY	
41	traditur	ΣACHJMORTX ² YZ	
42	qui me tradit	ΣACY	tradet W.W.
Lc. xxii 20	funditur	ΣBCPMOT	fundetur W.W.
22	traditur	ΣGMTZ	tradetur W.W.

2. Orthography of words. Such forms as *thesaurus*, *propheta*, in preference to *thensaurus* and *profeta*, which prevail in Old-Latin MSS, seem to show a deliberate intention to get nearer to the Greek spelling. The same seems true of *Caiaphas* for the Old-Latin *Caifas*. Yet Jerome does not appear to have used the ultra-Greek *prophetes*.

3. The word *inoperari* is referred to in chap. iii. The Greek attraction is reproduced in *de omni re quacumque* = περὶ παντὸς πράγματος οὐ ἔάν Matt. xviii 19 BRXZW: the Greek plural in *avaritiae* = πλεονεξία Mc. vii 22.

CHAPTER V

THE ORTHOGRAPHY OF THE VULGATE

St Jerome was a scholar, *utriusque linguae peritus*, and proud of his scholarship. We should therefore expect that among the changes which he introduced into the Old-Latin text that lay before him, improvements in spelling would not be forgotten. More especially the accurate representation of the Greek form of proper names and other words transliterated from the Greek would have been a subject for his special care, for the earlier translators had allowed themselves a wide freedom in that matter. Perhaps Jerome with the carelessness habitual to him, and indeed inseparable from his rapid methods of work, did not carry out his principles with precise regularity: perhaps too some spellings were so firmly established by two centuries of usage as to defy correction. Anyhow the very defects of our MS, for its orthography is its weakest point and is far below the standard of its text, afford us a good opportunity for estimating the difference in this respect between the traditional orthography of the Old-Latin and the orthography conformed by St Jerome to the Greek—or occasionally the Hebrew—forms of personal names.

While Jerome ruled out of consideration everything but the exact reproduction of the Greek, letter by letter, in his Latin version, the original translators rendered Greek names and words according to their sense of the idiom of their language, or perhaps we ought rather to put it, of the language as it was spoken in the less literary and cultured circles where the Latin Gospels were first current. Hebrew names (and most of the New Testament names are only Greek representations of Hebrew or Aramaic originals) in particular seemed to them incapable of transliteration without some concession to render them palatable to Latin taste. Two consecutive vowels, especially the repetition of the same vowel, were to them intolerable. 'Ααρών, 'Ισαάκ, 'Αβραάμ, Βηθλεέμ, were Latinized either by dropping one of the repeated vowels, or by the insertion of h between them. Aron and Aharon, Isac and Isahac are all found, but the standard Old-Latin forms from St Cyprian's Bible onwards were Aron and Isac. So, too, Bethlem and Bethlehem both occur, but in the end, as we all know, Bethlehem ousted its rival. Abram was impossible, for it would have invalidated the distinction between 'Αβραάμ and 'Αβράμ, and therefore Abraham was the necessary alternative. Where the successive vowels were different from one

another, as in Ἰωάννης, the insertion of h was the inevitable expedient and Iohannes was as unquestioned as Abraham.

Up to a certain point Jerome's procedure is clear. He wrote with the Greek Aaron and Isaac, and Western Christian usage has obediently followed the Vulgate ever since. He also wrote Bethlehem, as the evidence of the MSS—set out in Wordsworth and White on Matt. ii 1, 5, 6, 8, 16; Lc. ii 4, 15—shews to demonstration: such divergent witness as there is supports not bethlehem but bethlem.¹ But here was a case where tradition was too strong even for Jerome, and Bethlehem in the sequel triumphantly reasserted itself alike in the Clementine Vulgate and in the English Bible. In names that were even more familiar, Abraham, Israhel, and Johannes, Jerome himself renounced (as regards the h) any attempt to interfere with the Old-Latin tradition: Ioannes is a freak of the Sixto-Clementine Vulgate, and the forms John, Jehan, Johann, Giovanni, all testify to the persistence of the original insertion of h.

So far there is only one of these names which gives us opportunity for testing the faithfulness of our MS to the orthography of the Vulgate, and that is Isaac: on 124 b 2, 136 a 9 (Lc. xiii 28, xx 37). In both cases we find Isac with the Old-Latin: it is probably pure accident that this form (found also in \mathfrak{P} among Vulgate MSS) has Greek authority, \mathfrak{N}^* DL in the first instance, \mathfrak{N}^* in the second. But there is also one name, Nathanael (161 b 20, 24: 162 a 5, 9, 15), where our MS gives the name in the form that Jerome according to his principles ought to have given, yet Wordsworth prints each time Nathanahel with the majority of good MSS; Nathanael in Io. i 45 is supported by E, in 46 by E, in 47 by EFG, in 48 by EG, in 49 by EG. Did Jerome here desert his own principles? Or should we rather with our MS restore Nathanael to his text?

Other changes made by Jerome in the direction of assimilating Latin forms to their Greek originals must be summarily enumerated:

(a) *Vowels.*

-ae for -e (-oe for -e). Forms like Iudei Pharisei Sadducei Galilea Idumea demonium Syrophenissa are regularly replaced by Iudaei Pharisaei Sadducaei Galilaea Idumaea daemonium Syrophoenissa (Ἰουδαῖοι Φαρισαῖοι Σαδδουκαῖοι Γαλιλαία Ἰδουμαία δαιμόνιον Συροφοίνισσα). Our MS normally adopts Jerome's rule in respect of such words: nevertheless sporadic instances of -e survive in 82 a 21 (Idumea), 25 b 23 (contrast 26 a 5), 113 a 9 (phariseus: in the last passage with \mathfrak{P}); 147 b 9

¹ The divergent witness is negligible in Matthew, but rather definitely stronger in Luke.

(Iudeorum: once more with \mathfrak{P}); 98*b* 12 (Syrophenissa, with $\text{C}\mathfrak{O}\text{X}^*$). Only in the case of the name Mattheus did Jerome, as it seems, bow to popular usage: Matthaëus hardly occurs in the whole range of MSS (twice however in J), and so the Matheus of 83*a* 16 is no departure from the true Vulgate text.¹

-e for -i. Our MS gives Iohannis (nom.) not indeed universally, but regularly (42*b* 21: 74*b* 12, 24: 75*b* 13: 158*a* 17: 160*a* 5, 18, 20: 160*b* 9: 161*a* 1), with the support ordinarily of $\text{E}\mathfrak{P}^2\text{O}$ and sporadically of G;² so also Herodis (124*b* 18: 148*a* 5, 21: 148*b* 1, 17), again with the support of E and \mathfrak{P}^* or \mathfrak{P}^2 , and once apiece of G and X: paraclitus (187*a* 12: 188*a* 6: 189*a* 7: not however 189*b* 16) with E.J. Jerome, there can be no doubt, wrote Iohannes, Herodes, paracletus. The constant agreement of E with our MS is a feature to be borne in mind.

-y for -i. Greek words with υ are represented by Jerome with y in Latin. But vernacular Latin knew nothing of such a letter, and the Old-Latin used i. So our MS has azima (101*b* 10) with now much larger support, GHJXZ*, and chlamidem (68*a* 21: 68*b* 13) with, as far as -i is concerned, GE \mathfrak{P} PH*YZ*. Wordsworth rightly spells throughout with -y.

-o for -u. Lastly there are some Greek words of which the -o was or might be represented in Latin. Such are spungia (70*a* 8: 111*b* 5) and parabula (19*a* 11: 44*b* 6: 86*a* 3, 5: 87*b* 13?: 88*a* 4, 7: 130*a* 19: but parabola is the commoner use in our MS): and of these spungia is also read in Matt. by O*T, in Mark by \mathfrak{P} J, parabula regularly by \mathfrak{P} or \mathfrak{P}^2 , in St Mark by G, and once by F. But in Jerome (and Wordsworth correctly follows him) the Greek o is -o in Latin as well.

(b) Consonants.

-ph, not -f, for ϕ . The earlier Latins made a habit of representing by -f the ϕ of the Greek: Jerome consistently transliterated by -ph. Therefore when we find in our MS Cafarnaum (76*a* 20: 166*a* 24: 171*a* 24: but not 78*b* 7, nor 163*b* 4), cofinus (21*b* 9: 25*b* 14), fantasma (22*a* 13: 95*b* 5), fylacteria (48*b* 24), gazofylachium or gazofilacium (137*a* 4: 178*b* 12), and especially profeta, profetia, profetare, profetizare (though not without exceptions, such as 74*b* 4: 124*b* 3: 170*a* 6), we do not doubt that these are wrong—spite of the support of M for cofinus and gazofilachium—and that Wordsworth has correctly given -ph as Jerome's orthography on each of these occasions. In Matt. xxi 1,

¹ Contrast *cenare* and *caenare*, where Wordsworth, regularly but wrongly, prints *caenare*, while our MS (and I am sure rightly) has *cenare*: 49*a* 4 with FMXY, 60*a* 18 with AFMY.

Of course the word is not from the Greek. [In Lc. xxii 12 Wordsworth rightly crosses over to *cenare*.]

² And also of the very early Claramontane MS in the Vatican.

and Lc. xix 29, indeed, he prints bethfage, where he should, I think, have printed bethphage with AHΘJX in Lc., FOX in Matt.

-th, not -t, for θ. The Old-Latin preference of -t or -d as a rendering of θ—whether due to a dislike of -th as alien to Latin usage, or to genuine difference of pronunciation—is again rejected by Jerome: -th must replace -t in sabachtani (69 b 25), Betsaida (161 b 17), anetum (50 b 5), with Wordsworth and practically all the best MSS.

-c, not -ch, for κ: -ch, not -c, for χ. There is more reason to doubt Jerome's accuracy or consistency here: for Wordsworth is supported by practically all MSS in reading clam(ydem) clam(yde) in Matt. xxvii 28, 31, against the chlamidem of our MS (68 a 21: 68 b 13) supported only by Z, where the Greek is *χλαμύδα*, and corazain in Lc. x 13 against the choraza(in) of our MS (117 b 8) for the Greek *χοραζείν*.¹ But Jerome preserves the right distinction between the *Xavanaia* of the Syrophenician woman in Matt. xv 22, and the *Kavanaïos* of Simon the Zealot in Matt. x 4, Mc. iii 18, mulier chananaea, Simon cananaeus, though in Matt. x 4 the evidence is rather nicely balanced, A and M being on opposite sides. Our MS has the ch- for both the Canaanite woman and the Zealot apostle (23 a 6: 83 a 20). Three things must always be borne in mind about the Vulgate N.T.: (1) Jerome's habitually hasty work laid him open to such inconsistencies as the chorazain of Matt. xi 21 as against the corazain of Lc. x 13; (2) in so far as he may have made use of an amanuensis, his intention may not always have been carried out in his text; (3) a considerable interval of time divided his work on the Gospels from his much later work on the O.T.

(c) *Reduplication of consonants in Old-Latin forms of Greek Words.*

camellus, cymminum, Channanaeus, euuangelium, hyppocrita, are regular or constant in our MS, but camelus, cyminum, Chananaeus, euangelium, hypocrita, are Jerome's readings and are evidence of his desire, wherever he could;² to reproduce the spelling of the Greek, *κάμηλος, κύμινον, Χαναναία, Καναναῖος, εὐαγγέλιον, ὑποκριτής*.

camellus 35 a 16: 50 b 15: 75 a 1: 131 b 24: with P each time and thrice with J.

Channanaeus 23 a 6: 83 a 20: -nn- both times with P.

cymminum 50 b 6: with EP.

hyppocrita (usually) 46 a 17: 49 b 5, 13: 50 b 3, 18: 51 a 6: 53 a 18: 123 a 3: almost always with EP.

euuangelium, euuangelizare 5 a 18: 59 a 6: 74 b 1: 75 b 15, 21: 102 b

¹ It should be said that in Matt. xi 21 Wordsworth reads chorazain with AM XY.

² Of course not even Jerome reproduced the γγ of ἄγγελος or εὐαγγέλιον.

3: 114 *b* 1: with no support from other MSS, and I have only included the word in this list on the hypothesis that the scribe of our MS treated the vowel as in effect a consonant. Italian though our MS undoubtedly is, we seem to be brought into the sphere of Teutonic influence, for what is -uu- but the Northern w?

(d) *Insertion of additional consonant for euphony in O-L., removed by Jerome.*

Two examples show clearly enough Jerome's work of throwing over deeply-rooted usages of the Old-Latin in favour of a stricter adherence to Greek models. Thensaurus is constant alike in purely Old-Latin MSS and in our MS: 2 *a* 7: 11 *b* 5, 7: 18 *a* 13: 19 *a* 7: supported twice by J, one each by X and Z, but Jerome obviously copied *θησαυρός* with thesaurus. Similarly in *Ἰσραήλ* the earlier translators not only inserted h between -a and -η—even Jerome retained this and wrote Israhel though he did not write Bethlehem—but regarding σ- followed by -p as intolerable to Latin ears, inserted t or d, istrahel (isdrahel): so our MS in 111 *a* 8, alone among Vulgate MSS. Probably most of us underestimate the number of small changes introduced under such heads as these in the course of Jerome's revision of the Gospels.

(e) *Accusative of Greek proper names in -as -es: -am or -an, -em or -en?*

In this matter Jerome followed, it would seem, no absolute rule. If we follow Wordsworth's text, his custom must have been, I think, to write the accusative in -n (-en) for non-Christian names, such as Iordanen, Caiaphan, Barabban, but in -m for any names that had a Christian value, Iohannem, Thomam, Heliam, Bethaniam. In some of these cases there are no variants: but it has to be noted, not only that our MS has a special fondness for -an, -en (Messian 161 *b* 4: Thoman 83 *a* 17: Helian, once only, 111 *b* 3: Iohannen 83 *a* 10, 99 *b* 2, but Iohannem 26 *a* 13), but that some of Wordsworth's best MSS are found from time to time in opposition to his text. Thus A gives Iohannen in Matt. xvi 14, Mc. xiv 33, Lc. iii 2, ix 28, while M has some leaning to forms in -am, -em, Caiapham in Io. xviii 24, Iordanem in Matt. iii 13, Mc. iii 8, Io. i 28, iii 26, while in three of these four cases of Iordanem it is supported by G, and the combination GM is of quite special value. I have some suspicion that the truth is that Jerome tended to use the forms in -am, -em, in all words of at all common occurrence. But of course it has to be remembered that at the end of a line (and our oldest MSS were either written in very short lines or copied from exemplars so written, so that instances would be not infrequent) any of these names might be abbreviated into a⁻, e⁻, and when written in full in the copy

the scribe would be destitute of guidance and might follow his own inclination. It has also to be remembered that a scholar like Cassiodorus, however faithful to Jerome's *text*, might have his own rules of *orthography*.

(f) *Hebrew spellings*

An exception to Jerome's general rule of assimilating the proper names in the Gospels to their Greek forms is provided by Hebrew names. He was inordinately proud of his knowledge of Hebrew, and in certain cases he has allowed it to influence his translation of the Greek.

Beelzebub is the most salient of these cases. Βεεζεβούλ is the reading of Westcott and Hort on every occasion where the word occurs in the Gospels: and the final λ at any rate is beyond question. But Jerome knew that in the Hebrew of O.T. the form is Beelzebúb, 'god of flies', and he consistently corrected the Greek of N.T., represented also by the Old-Latin, into agreement with the Hebrew. Our MS happens to be extant in Matt. xii 24, 27, Mc. iii 22, Lc. xi 19, and on the first three occasions (10 a 18: 10 b 8: 83 b 11) it reproduces correctly Jerome's Beelzebub. In Lc. xi 19 (119 a 1) a clause, as it happens, has been omitted by *homoeoteleuton* in the text and is supplied at the foot of the column, 'si autem ego in Belzebub eicio daemonia': the first hand writes Belzebub (following the Old-Latin custom of dealing with repeated vowels, -ee-) and the second hand superposes the other -e, so bringing the spelling once more into accordance with St Jerome. But every time that the name occurs, though there is no doubt of the true text, some MSS give Belzebub: and in Lc. xi 18, 19 the dissentients are reinforced by cod Amiatinus.

Salomon is regularly offered in Wordsworth's text, Matt. vi 29, xii 42, Lc. xi 31, where Westcott and Hort with equal regularity have Σολομών, and our MS (12 b 2; 3: 120 a 18, 19) Solomon. The *prima facie* interpretation would be that our MS is following the Old-Latin and Jerome the Hebrew of O.T. And in Matt. the Vulgate MSS are practically unanimous. But in Lc. Solomon is the reading of $\mathfrak{EPM}^{2/2}$ and of G $1/2$, followed by Bentley: while in the Old-Latin there is some ambiguity in the tradition. If the name were less familiar, we might have supposed that Jerome was not consistent and used different forms in Matt. and Lc.: or if our MS was as valuable in orthography as in text, the hypothesis that it has alone preserved the true form in Matt. would be worth considering.

Moses is regular in Jerome, Μωυσης in W-H. Our MS (48 b 6:

78 a 19: 155 a 9: etc.) agrees with Jerome, the Old-Latin form *Moyses* with W-H. As Jerome's form is nearer to the Hebrew, that is presumably the reason for his making the change. But though there is no doubt about the form of the nominative, there is some doubt about the oblique cases. The Old-Latin genitive is *Moysi*, and *Mosi* is read in Matt. xxiii 2 not only by our MS (48 b 6) but by all the best MSS of the Vulgate: yet Jerome's habitual use is *Mosis*, and that is obviously the natural form for a scholar to use. Was he inconsistent? Or are all the best MSS wrong?

(g) *Assimilation of prepositions (or before verbs in -b or -p the substitution of m for n)*

On this subject Plater and White (*A Grammar of the Vulgate* § 61, p. 44) say that 'The tendency of the later MSS is towards assimilation: the earlier the MS, as a rule, the more frequent are the unassimilated forms.'

As a general statement, embracing the whole field of the manuscript tradition of Latin literature, this is beyond question correct. But I want to ask the question whether we should not be right in ascribing to St Jerome in this matter the same sort of decisive influence as in the stabilization of the abbreviations of the *Nomina Sacra* (*supra*, pp. xxiv ff.). Our MS, it is true—and the argument to be drawn from it is so far a corroboration of Plater and White that it is the oldest Vulgate MS of the Four Gospels that we possess—habitually leaves prepositions unassimilated. But I interpret that characteristic as the most glaring example of its reproduction of traits of the Old-Latin of which we have seen already so much evidence in its orthography. And apart from our MS, I should judge it to be quite contrary to facts to say that, the earlier a MS of the Vulgate Gospels, the less does it assimilate its prepositions. For the sake of argument I will put aside the Northumbrian group, for it would be possible to urge that they reflect the use not of Jerome but of Cassiodorus. But I have examined, I will not say all, but a very large number of the unassimilated compound verbs in our MS with the text and apparatus of Wordsworth, and the cases are very rare where those of the older MSS that are in other matters our best authorities—F and M—fail to assimilate. The evidence I am going on to accumulate has convinced me that the most probable interpretation of the *data* as a whole is that the *principle* of assimilation of compound verbs—not necessarily carried out with rigorous exactness—goes back to the authority, and was propagated through the influence, of no other than Jerome himself.

The St Gall MS gives unassimilated compound verbs in the following cases :¹

adferre	15 <i>b</i> 18: 21 <i>a</i> 18: 27 <i>b</i> 15: 85 <i>b</i> 5: 130 <i>b</i> 24: 165 <i>a</i> 4
adficere	133 <i>a</i> 23: 138 <i>b</i> 9
adfirmare	146 <i>a</i> 18
adfigere	116 <i>a</i> 12
adinplere: see inplere	
adponere	117 <i>a</i> 12
adpr(a)ehendere	175 <i>a</i> 5, 20: 176 <i>a</i> 20
adpropinquare	62 <i>b</i> 5: 75 <i>b</i> 18
adsumere	12 <i>b</i> 15: 37 <i>b</i> 11: 52 <i>b</i> 22: 61 <i>b</i> 3: 129 <i>a</i> 10, 14, 16: 132 <i>b</i> 1
adtuli	93 <i>b</i> 7: 165 <i>a</i> 4
conburere	16 <i>b</i> 12: 17 <i>b</i> 21
conparare	87 <i>b</i> 14
conplacui	75 <i>b</i> 2
conponere	76 <i>a</i> 14
conpr(a)ehendere	106 <i>a</i> 10: 145 <i>b</i> 19: 158 <i>a</i> 14: 193 <i>b</i> 11
conprimere	82 <i>b</i> 7: 91 <i>b</i> 8: 115 <i>b</i> 17: 116 <i>a</i> 12
inplere	17 <i>a</i> 17: 18 <i>b</i> 11: 39 <i>b</i> 13: 45 <i>b</i> 1: 66 <i>b</i> 6: 70 <i>a</i> 8: 75 <i>b</i> 17: 88 <i>a</i> 22: 139 <i>a</i> 7, 21: 142 <i>a</i> 10: 156 <i>b</i> 13: 163 <i>a</i> 1, 2: 173 <i>a</i> 14: 189 <i>a</i> 2: 189 <i>b</i> 11: 193 <i>a</i> 18: 195 <i>b</i> 12
adinplere	9 <i>b</i> 9: 14 <i>b</i> 8: 106 <i>a</i> 14: 110 <i>b</i> 15
submittere	78 <i>b</i> 20

This list, though it does not pretend to be exhaustive, is of itself a sufficient proof that the normal use of our MS is against the assimilation of prepositions, just as a comparison of these cases with Wordsworth's text is a sufficient proof (one would have thought) that Jerome's habit was in favour of it. Nevertheless as there is a residuum of exceptions on both sides, it will be wise to suspend judgement until these have been considered. There are some compound verbs for which assimilation is universal alike in our MS and in Wordsworth. There are one or two where, to our surprise, our MS is found to assimilate, yet Wordsworth does not. And again there are perhaps a few cases where Wordsworth's decision should be reversed when he has assimilated, and certainly some where he has not assimilated when (I think) he should have done so.

¹ To which add the noun *conpedes* 89*a* 6, and the adjective *conplures* 91*a* 9.

a. There are verbs like **colligo** and **alligo** where assimilation may be said to be the invariable use of writers and scribes. **Conligare** and **adligare**, if they occur at all, occur very rarely ; never, so far as I have noticed, in our MS.

b. In the case of two verbs our MS assimilates when Wordsworth does not : in one of the two I am sure that our MS represents what Jerome wrote, in the other the evidence is perhaps insufficient to warrant a clear conclusion.

ommutescere. The word occurs in Matt. xxii 12, Mc. i 25, iv 39, Lc. iv 35 : the Matthew and Mark passages also in our MS 45 *b* 12, 76 *b* 13, 88 *b* 7. Our MS always gives **omm-**, Wordsworth always **obm-**, but against the testimony, in every single instance, of the Milan MS, **M**. For the assimilated **ommutescere** is supported in Matt. xxii 12 by HM, in Mc. i 25 by M¹OXY, in Mc. iv 39 by FHOMXY, in Lc. iv 35 by AHMXYZ. As the usage of the St Gall MS is against assimilation, its evidence for it here seems to me in combination with **M**, decisive.

uenundari : 58 *b* 13, Matt. xxvi 9. Wordsworth **uenundari**, without variant.

c.

adponere. Lc. x 8 (117 *a* 12) : Wordsworth should have given with AOMX^cY (*def.* F) **apponere**.

inponere. Again Wordsworth should have followed AJMXY in Matt. xix 13, AFMXY in xix 15, and read **imponere**.

adpropinquare Matt. xxvi 45 (62 *b* 5), Mc. i 15 (75 *b* 18) is more doubtful.

d. In the case of the three verbs **obmutescere**, **adponere**, **inponere** Wordsworth then should have extended his own rule of assimilation. Are there any cases of the converse, i.e. where he has assimilated against the weight of evidence ?

I have collected the following instances where one or more of the three MSS AFM fails to assimilate : **adferre** A $\frac{1}{5}$, M $\frac{1}{5}$ **adprehendere** F $\frac{1}{1}$, M $\frac{1}{1}$ **adsumere** A $\frac{2}{8}$, F¹ $\frac{1}{4}$ **conpedes** F $\frac{1}{1}$ **comprehendere** F $\frac{2}{4}$, M $\frac{1}{4}$ **conprimere** F $\frac{1}{4}$, M $\frac{1}{4}$. In the single case of **adprehendere** Wordsworth has, rightly or wrongly, followed FM : in the four cases of **comprehendere** he elected on the other hand to assimilate. If he has erred anywhere, I think it is in not printing **apprehendere**.

¹ My friend the Very Rev. H. N. Bate collated for me the opening leaves of M with Wordsworth's text in June

1922 ; and though there are very few corrections to be made in consequence, this is one of them.

CHAPTER VI

COLLATION WITH THE TEXT OF WORDSWORTH AND WHITE

(i) VARIATIONS OF TEXT

p. col. line

- 1 b 17, 19 [ab]sconso O-L
 2 a 20 [ipsae] tenebrae *From reasons of space*
 b 14 plus est quam uestimentum AFHΘ
 MOY *Surely right to avoid ambiguity*
 23 mag[is plu]res [?orthography] *All good MSS; an original scribe's error*
 3 a 13 [aud]ietis = D
 b 1 cadit = DEϐQR
 14 qui in caelis est = DEϐLQR
 16 me negauerit [= R]: *def. D*
 4 a 9 patrem (+ suum m 2 = O¹)
 15 et non accipit : et qui n. a. m 2 *Slip*
 5 a 11 { auditis et uidetis [= Gr.] *Right*
 { auditis m 2 = CR 5*
 b 17 ecce m[itto] = Gr. Z
 7 b 8 qui abscondisti = DETZ*
 22 laborabis *Slip*
 8 a 8 onus meum leue = CDJLQR = Gr.
not O-L ? Right
 9 abit = Q
 21 quid fecit = Gr. *Wrong ? O-L*
 9 b 3 recessit = CJMZ [*north Italian ? Right*]
 10 a 17 daemonia [*but not col. b ll. 8, 13 vv. 27, 28*]
 19 daemoniorum
 24 desolabitur
 b 19 ni (nisi ? m 2) *Slip*
 12 a 8 et tribus (+ noctibus m 2) *Slip*
 b 14 mundatam (+ ornatam m 2) *Slip*
by homoeot.
 15 uadit (+ et m 2) *Slip*
 18 intrans et (intrans m 1) *Slip*
 13 a 9 ipse *Right, I think*

- Mt. vi 18 abscondito
 23 tenebrae (sine ipsae) AFM
 OXY w. Gr.
 25 quam uestimentum
 26 magis pluris
 x 27 auditis = Gr.
 29 cadet = Gr. ? *Orthography*
 32 qui est in caelis ?? qui in caelis
 33 negauerit me = Gr. *order. Vulg.*
 37 patrem = *Right w. Gr.*
 38 et qui non accipit
 xi 4 audistis et uidistis
 10 ecce ego mitto = *best MSS of vg. om. ἐγώ WH in Mc. 1²*
 25 quia abscondisti = Gr.
 28 laboratis
 30 onus meum leue est WH
 xii 1 abiit
 3 quid fecerit *Right. Jerome's subjunctive*
 15 recessit
 24 daemones } *best MSS*
 daemonum } *but not Gr.*
 25 desolatur = ϐPMO*Z* = Gr. *Right*
 29 nisi
 40 et tribus noctibus
 44 mundatam et ornatam
 45 uadit et
 intrantes = Gr. *Right*
 48 ille = ADFY

p. col. line

- 13 a 14 in discipulos suos = Gr. and O-L
- 20 frater (et frater m 2) = Gr. DEK LQZ
- b 3 in naucula [from reasons of space] = DEHOLQR
- 15 a 20 super (supra m 2) = FLOR ? Slip
- 21 seminatus est (+ hic est m 2) om. by homoeot. Slip
- 24 suscipit ? Slip from Lc.
- b 15 in terra bona = ACH@JXYZ Right as v. 22
- 16 seminatus est (+ hic est m 2) where Gr. has accus.
- 17 audit (+ uerbum m 2) = T Slip
- 16 a 6 dormissent (dormirent m 2) Slip
- b 12 fasciculis = E
- 16, 17 parabolam pro|polam proposuit Slip
- 17 illis Alone
- 24 omnibus (+ seminibus cum autem creuerit maius est omnibus m 2) holeribus Slip om. by homoeot.
- 17 a 17 inpleretur Good = Gr. BFMXZ Hieron. ad loc. Right
- b 21 si (sic m 2) Slip
- 18 a 10 patris eorum
- 19 b 22 inoperantur cf. Mc. 6¹⁴ = OY and Gr. Right
- 20 a 1 in carcere = H@QT and Gr. ? Right
- b 7 capud (+ eius²) Slip
- 21 b 2 benedixit ac fregit [from 26²⁶] Wrong
- 3 discipulis suis = DELQRJ
- 18 in naucula = A@FMXYZ ? Right
- 23 in monte = FH Right
- 22 a 12 ambulare ? Latin idiom
- b 15 in naucula (-am²) = EM
- 23 a 18, 19 respondit eis
- b 17 in monte = HY
- 24 a 10 iam triduo (corr. triduo iam) = E = Gr.
- 25 b 12 panium (panum²) = EP¹
- 13 milium alone. Right
- 17 milium alone. Right
- 26 a 10 quem m. 1 (quem me m 2 = BE*JL ORTZ*)
- 12 dixerunt (+ alii²) = [Bezae. O-L] EL

Mt. xii

- 49 in discipulos = ACHMO QY. ? Right
- 50 et frater = O-L But for clearness
- xiii 2 in nauculam = Gr. Right
- 20 supra
- seminatus est hic est Right
- accipit
- 23 in terram bonam = Gr.
- seminatus est hic est
- audit uerbum
- 25 dormirent = Gr. Right
- 30 fasciculos = Gr. Right
- 31 parabolam proposuit
- eis ? Right
- 32 omnibus seminibus cum autem creuerit maius est omnibus holeribus
- 35 adimpleretur AJYD@PLR. Jerome uses both for πληρωω, adim- more commonly
- 40 sic
- 43 patris sui = A@FFMOY grammar. Right
- xiv 2 operantur
- 3 in carcerem
- 11 caput eius = Gr.
- 19 benedixit et fregit discipulis = Gr. Right
- 22 in nauiculam cf xiii 2
- 23 in montem
- 26 ambulantes = Gr.
- 32 in nauiculam = Gr.
- xv 24 respondens ait = Gr.
- 29 in montem = Gr.
- 32 triduo iam
- xvi 9 panum
- † milium †
- 10 † milium †
- 13 quem = WH
- 14 dixerunt alii Right

. col. line

6 a 15 alii hieremiam (alii uero h.²)23 dixit ei [= Gr.] = CJMZ etc. etc.
? Rightb 10 aduersus eam (aduersum eam²) = F.
? Euphony7 b 1 genibus pro(uoluti)s m. 1 (genibus
pro(uolut)usm²) = ACFFMOXY
? Right cf. genu flexo Mc. 1⁴⁰10¹⁷2, 3 fili mei = AEPTO*YZ*. Why not
right? Hier. uses miserere nostri

16 increpauit ei alone

28 b 12 at ille dixit Ν ο δε εφη. ? Right
though alone24 ascenderunt (accesserunt²) Slip

29 a 12 in regno = AY but O-L

b 24 unum oculum Nearly right

30 a 3 in gehenna

5 ex pusillis (ex his pusillis²) Slip11 filius hominis (+ saluare²) Slip cf. Eb 13 lucratus es = CQRT and Gr. ? Right
O-L divided

32 a 13 abit (abit) ? Orthography

b 6 oportuit te Slip

34 b 15 honora patrem (+ tuum²) m² wrong

20 haec omnia = E and WH

35 a 14 in regno = AHY ? Wrong : see
above

36 a 19 mi(sit) et eos ut uid

b 3 iterum (+ autem²) = R and WH
mg

37 b 12 om : alone

13 ecce enim alone

38 b 21 eis = FJMZ etc. etc. contr. xiii 31

39 b 18 mansuetus sedens ? F etc.

40 a 15 fili (filio²) = DELZb 3 intra (+ uit²)12 uobis (delet²) uocabitur

14 eam

23 clamantes (+ in templo²)

41 b 11 tolle et iactare

42 a 16 omnes (+ enim²)20 at (ait²)

23 facio

b 1 homo quidam

15 nouissimus

20 in regno

43 a 10 saepem

Mt. xvi

14 alii uero hieremiam = Gr.

Right

17 dixit = [Bezae] AP*FHOO*
XY

18 aduersum eam = best MSS

xvii 14 genibus prouolutus

15 filio meo ? Wrong

18 increpauit eum Right

26 et ille dixit

xviii 1 accesserunt

3 in regnum = MXZ etc. Right

9 † unoculum † Good

in gehennam Right

10 ex his pusillis

11 filius hominis saluare

15 lucratus eris

30 abiit[

33 oportuit et te

xix 19 honora patrem

20 omnia haec = WH mg.

23 in regnum

xx 2 misit eos

5 iterum autem = WH text

17 secreto

18 ecce

29 illis = AEHY Prob. right
for eum follows

xxi 5 mansuetus et sedens = Gr.

9 filio = Gr. Right

12 intrauit

13 uocabitur

illam

15 clamantes in templo

21 tolle et iacta te

26 omnes enim

27 ait

faciam Right. Jerome's sub-
junctive

28 homo = Gr. Right

31 primus

in regnum

33 saepe

p. col. line

- 43 a 22 seruis (+ eius²)
 45 b 14 pedibus et manibus (pedibus eius
 et m.²)
 46 a 11 uideatur (uidetur²)
 13 aut non [so 134 b 13]
 b 24 uxorem [possibly without suam]
 47 b 3 uiuorum
 7 [pharis]aei audientes (om autem by
 homoeoarchy?)
 18 ex toto
 48 b 4 ad turbas et discipulos
 49 a 2 fimbrias suas
 15 nolite uocare
 b 23 in templum
 50 a 1 in aurum
 8, 16 in altare
 9 quicumque (+ autem²)
 11 debet (debitor est²)
 18 quae super illud (+ sunt²)
 b 4 qui decimatis
 6, 7 et reliquistis et reliquistis
 51 a 1 quod (+ intus²)
 b 6 egressus (regressus²)
 52 a 9 fico
 12 [fu]erimus ([fu]erit²)
 21, 22 om[nia hae]c omnia
 b 13 [nub]tu traden[tes]
 15 [in]troiuit
 54 a 3 nostraextinguntur (nostrae ext.²)
 b 1 proficiscens
 55 a 8 ecce
 10 bone serue ? *Jerome's instinct for
 variety*
 13 supra multa
 b 8 metis
 57 a 8 [c]ooperuimus (+ te²)
 14 quando (= quandiu²)
 22 paratus ? *Right*
 59 a 12 dicitur = O-L
 17 illum
 b 6 in ciuitate (+ m²)
 60 a 4 in parabsidem
 13 respondit (-dens²) *Slip*
 14 illum
 b 7 effundetur

Mt. xxi

- 35 seruis eius
 xxii 13 pedibus eius et manibus =
Gr.
 17 uideatur *Right. Jerome's
 subjunctive*
 an non [so Lc. 20²²]
 25 uxorem suam
 32 uiuentium
 34 pharisaei autem audientes
 37 in toto
 xxiii 1 ad turbas et ad discipulos
 5 fimbrias
 9 nolite uocare uobis
 16 per templum
 in auro
 18, 20 in altari
 18 quicumque autem
 debet
 20 quae super illud sunt
 23 quia decimatis
 et reliquistis
 26 quod intus
 xxiv 1 egressus
 32 fici
 fuerit
 34 omnia haec
 38 nuptum tradentes
 intrauit
 xxv 8 nostrae extinguntur
 14 peregre proficiscens
 20 et ecce
 21 serue bone
 supra multa
 24 et metis
 38 cooperuimus
 40 quamdiu
 41 praeparatus
 xxvi 14 dicebatur *Right. Lc. 22⁴*
 (22³) 22⁵² ? *an idiom of
 Jerome's*
 15 eum *Right*
 18 in ciuitatem *Right*
 23 in parapside *Right*
 25 respondens
 eum *Right*
 28 effunditur *Right so present
 in xxvi 24, 28, 45, 46, Mc*
 14²¹, 24, 41, 42, Lc. 22¹⁹, 2

<i>p. col. line</i>		<i>Mt xxvi</i>	
61	b 1	discipulis (+ suis ²) = P*H* = Gr. <i>Right</i>	36 discipulis suis = O-L
	15	mi pater = M etc. = Gr. = Hieronym. idiom <i>Right</i>	39 pater
62	b 2	traditur = FY <i>Right</i>	45 tradetur
	12	a principibus = FM = Gr. <i>Right</i>	47 missi a principibus = O-L
63	a 19	an (pu)ta is (putatis ut uid.) = Sof (? O-L)	53 an putas = Gr.
	23	duode[c]im milia = JOXZ = O-L <i>Respectable, but wrong</i>	duodecim <i>Right</i>
65	a 20	et hic (+ erat ²) ? Slip	71 et hic erat
66	a 3	quia ? O-L	xxvii 3 quod <i>Right</i>
	b 5	tunc	9 et tunc = N* <i>Right, I am sure</i>
	12	fili	a filiis <i>Right</i>
67	a 3	dicunt	13 dicant <i>Right. Jerome's subjunctive</i>
	16	autem = R <i>Slip</i>	17 ergo <i>Right</i>
	b 6	princeps = ACFH*MX. <i>Right even if a slip of Jerome's</i>	20 principes
	12	illi ? w. princeps or a slip	21 illis
68	a 11	et filios nostros <i>Slip</i>	25 et super filios nostros
	b 13	chlamidem abl. acc. ? <i>Right w. Gr.</i>	31 clamyde
69	b 5	dicentes = ACY etc. = Bezae. <i>? Right</i>	41 dicebant
	12	si uult = most MSS with A [cf. N BL 33] ? <i>Right</i>	43 si uult eum = O-L
	15	fixi ACHTXYZ <i>Certainly right</i>	44 cruci fixi
70	a 1	d̄s d̄s meus (+ meus ²) St G* = JQZ	46 deus meus deus meus <i>Right</i>
	2	me dereliquisti	tr dereliquisti me
71	a 10	sindone = N and WH mg. <i>I think right</i>	59 in sindone = O-L
72	a 2	in primam alone, but = Gr. eis μὴν. <i>Right</i>	xxviii 1 in prima
	b 4	(uenite et uidete ²)	[6 uenite uidete = St G*]
	13	gaudio magno	8 magno gaudio AFHMY <i>Right</i>
73	a 2	ibi enim me (ibi me ²)	10 ibi me
	b 7	in monte (-tem ²)	16 in montem
75	a 3	eius lucustas (eius et l. ²) = Clar	Mc. i 6 eius et lucustas
76	a 22	in synagogam = Gr.	21 synagogam <i>best MSS. ? idiom</i>
77	a 14	leuauit (ele- ²) = ER	31 eleuauit
	b 11	et abiit	35 abiit
	19	exeamus ?	38 eamus
	21	ut ibi (ut et ibi ²)	ut et ibi
79	a 19	aut ut uid. = CEG	ii 9 an
80	b 18	aufert	21 auferet
81	a 2	effunditur	22 effunditur
	12	dicebant (+ ei ²)	24 dicebant ei

p. col. line

- 81 a 21 in domum
 b 10 dominus (+ est²)
 12 synagogam
 18 eum
- 82 a 4 super caecitatem ? *m* 2
 20 ab hieros. (*praem.* et²)
 b 5, 6 ut in nauicula . . deseruirent (uti n.
 deseruiret² or *)
 19 illis
- 83 a 2 eo
 et mitteret (et ut *m.* *m* 2)
 b 13 d(ae)moniorum
- 85 a 24 offocauerunt
 b 5 ascendentem (+ et crescentem²)
 16 datum est
- 86 a 14 seminatur (-atum est²)
 in corde
 16 circa (super²)
 22 radices (-cem²)
 b 18-20 *m* 2 has tricensimum etc. *w.* BGOT
- 87 a 22 in terra
- 89 a 20 dixit
 b 5 mihi nomen (nomen mihi²)
- 90 a 4 in ciuitate
 19 de finibus
 22 a daemonio
 b 6 misertus est
- 91 b 7 discipuli illius
- 94 a 6 pedestre
 et
 24 illis (+ date illis²)
- 95 a 6 manducauerant *ut uid.*
- 96 a 8 aut ciuitat(es)
- 97 a 4 mand(ata)
 12 fecistis
- 98 a 18 (auariti)a
 b 17 non enim bonum est
- 100 a 20 oportet *ut uid.*
- 101 a 2 quia
 5 transiet
 10 die . . . illa
- 102 a 8 ueniri = ACHJMYR Clarom. *Why*
*not right?*¹
 b 4 in uniuersum mundum = GJLQR
 TX² and Gr. *Right?*
 24 in ciuitate = MY *Abl. acc.*
- 103 a 17 add illis² *om** *Slip?*
 b 14 bonum ei = CDJR = Gr. *Right*
- 104 a 11 in monte *Abl. acc.*

Mc. ii

- 26 domum
 28 dominus est
- iii 1 in synagogam
 2 illum
 5 super caecitate
 8 et ab hieros.
 9 ut nauicula . . deseruiret
- 12 eis
 14 illo
 et ut mitteret
- 22 daemonum
- iv 7 suffocauerunt
 8 ascendentem et crescentem
 11 datum est scire
 15 seminatum est
 in corda
 16 super
 17 radicem
 20 triginta etc.
 26 in terram
- v 7 dicit
 9 nomen mihi
 14 in ciuitatem
 17 a finibus
 18 daemonio
 19 misertus sit
 31 discipuli sui
- vi 33 pedestres
om.
 37 illis date eis
 44 manducauerunt
 56 aut in ciuitates
- vii 7 praecepta
 9 facitis
 22 auaritiae
 27 non est enim bonum
- ix 11 oporteat
- xiii 29 quod
 30 transibit
 32 die . . illo
- xiv 5 uenundari
- 9 in uniuerso mundo
- 13 in ciuitatem
 16 illis
 21 bonum est ei
 26 in montem

[¹ Because not Latin; Latin would require *uenire*. A.S.]

<i>p. col. line</i>		<i>Mc. xiv</i>
104 a 17	resurrexero	28 surrexero <i>Right</i>
24	dico (+ tibi ¹ ?) ? <i>Slip</i>	30 dico tibi
105 a 3	(possibilis) tibi = BCJOZ = <i>Gr.</i> ? <i>Right</i>	36 tibi possibilia
b 7	tradit = ACY = <i>Gr. Right</i>	42 tradet
11	turba = JX*Z Clarom. = <i>Gr. of Mc.</i> (N BL) <i>Right</i>	43 turba multa
19	ducite = CJRTZ (and F) <i>Right</i> , though not final	44 ducite caute
106 a 20	illum <i>Difficult</i>	51 eum 1°
b 7	usque intro in atrium = CΘJOTZ = <i>Gr. Right</i>	54 usque in atrium = <i>O-L</i>
20	aduersum (+ eum ²) <i>A portmanteau</i>	56 aduersus eum <i>Right</i>
109 a 9	fecerat (fecerant ² [21]) St G ² = H* MO = <i>Gr. St G² right</i>	xv 7 fecerat
11	ascendissent turba <i>Grammar</i> § 105. <i>But?</i>	8 ascendisset turba
14	respondit eis dixit = O <i>Slip</i>	9 respondit eis et dixit
b 3	uultis faciemus (faciam ²)	12 uultis faciam
18	intro in atrium CJATZ etc. = <i>Gr.</i> ? <i>Right</i>	16 in atrium = <i>O-L</i>
22	purpuram . . . 110 a 9 purpuram = CGJX etc. CGJM = <i>Gr. Right</i>	17 purpura . . . 20 purpura
110 a 11	deducunt <i>alone. Rather attractive</i>	20 educunt
22	quod est (+ interpretaetatum ²) ? <i>slip</i>	22 quod est interpretatum
111 a 20	lama, lema ² possibly 1 lema = CJM XZ Clar. = N. ? <i>Right</i>	34 lama
b 8	sine = Matt. xxvii 49	36 sinite <i>Right</i>
17	in aduerso ?	39 ex aduerso
112 a 8	in hierosol. = <i>Gr.</i> , though alone. <i>Why not right?</i>	41 hierosol. (<i>sine in</i>)
	-solym-	-solyma
18	petit <i>Orthography</i>	43 petiit
113 b 10	dixit	Lc. vii 43 dixit ei
115 a 8	gerassenorum	viii 37 regionis gerasenorum
20	abit (? abit)	39 abiit
b 1	factum (+ est ²)	40 factum est
4	eran(t) autem	erant enim
17	a tu(r)ba	42 a turbis
20	annis duodeci(m)	43 ab annis d.
116 b 3	ipse	48 at ipse
117 a 15	} adpropiauit	x } 9 adpropinquavit
b 3		
21	in (infer)num	11 "
118 a 17	uos nocebit	15 ad infernum
b 23	quae (+ uos ²) uidetis	19 uobis nocebit
119 b 3	inueniens dicens	24 quae uos uidetis
122 a 6	dixit (+ autem ²)	xi 24 inueniens dicit
b 1	in una synagoga	xiii 7 dixit autem
8	sursum aspicere	10 in synagoga
9	uideret	11 sursum respicere
		12 uidisset

p. col. line

- 123 a 10 alligauerat
24 simile existimabo
124 b 10 ecce sunt
125 a 15 relinquetur
23 cum intrasset [*plup.* xiv 12]
126 a 17 et cum (ue)nerit
128 b 2 qui rex
13 mittens rogans [*cf. O-L*]
129 a 5 saluare
6 qui
8 in illa nocte² not *
21 illic (illuc²)
b 7, 19 uerebatur . . . uereor
130 a 1 dicit iniquitatis (*tr.*¹ ut uid)
b 4 ceteri homines
131 a 21 (a)utem ihs
132 b 12 post (+ quam²)
19 intellexerunt = *O-L*
134 a 16 illa hora
b 13 aut non
23 sunt caesaris
135 b 12 cuius erit uxor so N* [*corr. N^o*]
? Right (cuius eorum e. u. m. tert.)
b 18 illi autem
24 poterint [*contrast* 21¹⁵]
138 a 4 terrae motus
14 in synagogis
15 tradentes
b 5 tradimini
19 tr. hierusalem ab exercitu [*corr. 1²*]
139 a 14 supra terram
b 19 eleuate
140 a 9 quoniam
b 3 inhabitant [*Gr. καθημενους*]
5 in omni tempore
141 a 7 cognominatur
b 11 in domo
in qua
142 b 6 quod
7 funditur [*cf. Mt. and Mc.*]
16 traditur
144 b 18 factus est in agonia
145 b 9 magistratum [*but contrast* 148 b 7]
146 a 22 quod dicis
b 11 illum [*cf. XI*]
147 a 5 } creditis
8 } respondetis
148 a 11 ab eo fieri (*corr.*²)
b 2 tus ** in ipsa
3 ante

Lc. xiii

- 16 alligauit
18 simile esse existimabo
30 et ecce sunt
35 relinquitur
xiv 1 cum intraret
10 ut cum uenerit
31 quis rex
32 mittens rogat
xvii 33 saluam facere
quicumque
34 illa nocte
37 illuc
xviii 2, 4 reuerebatur . . . reuereor
6 iniquitatis dicit
11 ceteri hominum
19 autem ei ihs
33 postquam
34 intellegebant
xx 19 in illa hora
22 an non
25 caesaris sunt
33 cuius eorum erit uxor
35 illi uero
36 poterunt
xxi 11 et terrae motus
12 in synagogas
trahentes
16 tradimini
20 ab ex. hier.
23 super terram
28 leuate
32 quia
35 sedent
36 omni tempore
xxii 3 cognominabatur *read* uoca-
batur
10 in domum
in quam
20 qui
fundetur
22 tradetur
44 factus in agonia
52 magistratus
60 quid dicis
63 eum
67 creditis
68 respondebitis
xxiii 8 uidere ab eo fieri
12 tus in ipsa
antea

<i>p. col. line</i>		Lc. xxiii
149	<i>b</i> 8 in carcere (-em ²)	25 in carcerem
150	<i>b</i> 7 exspectans	35 spectans
151	<i>a</i> 24 nonam horam	44 horam nonam
152	<i>a</i> 11 petit [<i>see Wordsworth on Jo.</i> 5 ²⁴]	52 petiit
	<i>b</i> 20 et ecce	xxiv 4 ecce
153	<i>a</i> 16 egres(sae)	9 regressae
	<i>b</i> 8 uidet	12 uidit
	9 sola posita	posita
154	<i>a</i> 1 illorum	16 eorum
	23 summi sacerdotum	20 summi sacerdotes
	<i>b</i> 5 est (esset ²)	21 esset
	16 etiam . . . uidisse [<i>cf. next note</i>]	23 se etiam . . . uidisse
155	<i>a</i> 16 se finxit	28 finxit
156	<i>a</i> 20 ostende (ns?) (bat?)	40 ostendit
	22 autem (+ illis ²)	41 autem illis
159	<i>a</i> 8 quem dixi	lo. i 15 quem dixi uobis
	23 hoc testimonium	19 hoc est testimonium
160	<i>a</i> 11 ante me (<i>praem.</i> qui ²)	27 qui ante me
	<i>b</i> 5 manifestaretur	31 manifestetur
161	<i>a</i> 10 sequentes	38 sequentes se
	18 die illa?	39 die illo
	20 erat andreas	40 erat autem andreas
	<i>b</i> 9 filius iona	42 filius iohanna
162	<i>a</i> 22 amen (+ amen ²)	51 amen amen
	<i>b</i> 7 ibi et ih̄s	ii 2 et ih̄s
163	<i>a</i> 12 haurierant	9 hauserant
	<i>b</i> 13 oues et boues (<i>tr.</i> ¹)	14 boues et oues
165	<i>a</i> 1 nescitis	iv 32 non scitis
	20 frumentum	36 fructum
	<i>b</i> 2 alius est (<i>praem.</i> et ²)	37 et alius est
	7 in labore (in labores ²)	38 in laborem
166	<i>a</i> 7 iuit	43 abiit
	<i>b</i> 6 ei (eius ²)	47 eius
	16 dixit	50 dixit ei
167	<i>b</i> 24 in illo die dicebant iudaei	v 10 in illo die. dicebant ergo iudaei
168	<i>b</i> 21 facere a se	19 a se facere
169	<i>a</i> 3 da (+ nobis ²) panem	vi 34 da nobis panem
	4 autem ih̄s	35 autem eis ih̄s
	5 qui ueniet	qui uenit
	<i>b</i> 9 (eu)m ego	40 ego eum
170	<i>b</i> 12 nobis carnem suam	52 carnem suam nobis
171	<i>b</i> 24 eu(m e)sset traditurus	64 traditurus esset eum
172	<i>a</i> 5 ?(et) ex hoc	66 ex hoc
	10 illis duodecim	67 ad duodecim
	20 duodecim (<i>praem.</i> uos ²)	70 uos duodecim
	<i>b</i> 17 enim	vii 4 quippe
	18 quid facit	aliquid facit
173	<i>a</i> 10 in diem festum [<i>? O-L : Gr. eis</i>]	8 ad diem festum
	16 in galilaeam	9 in galilaea

p. col. line

- 173 *b* 1 erat de eo [*corr. m.p. ut uid.*]
 174 *a* 1 gloriam suam (*O-L*)
 b 24 non (scitis)
 175 *a* 14 fecit
 b 14 non potestis
 176 *a* 4 sp̄s
 15 et bethleem
 177 *b* 5 in eam
 178 *a* 20 misit me [*corr. m.p.*]
 b 17 quaeritis cf. 185 *b* 1
 180 *b* 15 ille misit (me misit²)
 181 *a* 9 arguet
 182 *a* 6 qui (quia²)
 b 9 manifestetur opera
 19 linuit
 183 *a* 19 dixerunt ergo ei
 b 10 qui
 24 qui uiderant
 184 *b* 2 erat
 185 *b* 20 sequi te
 186 *b* 13 ego in patrem
 187 *b* 3 ego in patre
 23 mansionem (-es²)
 188 *b* 1 loquor
 14 tollit
 189 *a* 13 perhibebitis
 21 se obsequium
 190 *a* 3 huius mundi
 10 in omnem ueritatem
 22 accipit
 b 2 quia uado
 13 quid loquatur [*corr.*^{1?}]
 191 *a* 11 in mundo
 18 non rogabit
 b 10 petit
 192 *a* 9 est, mecum [*corr.*^{1?}]
 13 habetis
 b 15 hi
 24 quia te
 193 *a* 2 quid quaeritis
 b 19 consilium dedit
 195 *a* 14 ad caiphan
 b 9 ergo iudaei
 196 *a* 8 utique decertarent [*w. av*]
 11 meum regnum
 18 et hoc or ex hoc
 25 exiuit iterum
 b 10 o[mnes] rursum?

Io. vii

- 12 de eo erat
 18 gloriam propriam
 28 nescitis
 31 facit
 36 uos non potestis
 39 sp̄s datus
 42 et de bethleem
 viii 7 in illam
 16 me misit
 21 quaeritis
 42 ille me misit cf. 13³³
 46 arguit
 55 quia
 ix 3 manifestentur opera
 6 leuit
 12 dixerunt ei
 16 quia
 18 qui uiderat
 24 fuerat
 xiii 37 te sequi
 xiv 10 ego in patre
 20 ego sum in patre
 23 mansionem
 30 loquar
 xv 2 tollet
 27 perhibetis
 xvi 2 obsequium se
 11 mundi huius
 13 omnem ueritatem
 15 accipiet
 17 et quia uado
 18 quid loquitur
 21 in mundum
 23 me non rogabit
 26 petetis
 32 mecum est
 33 habebitis
 xvii 6 tui
 8 quia a te
 xviii 4 quem quaeritis
 14 consilium dederat
 28 a caipha
 31 ergo ei iudaei
 36 decertarent
 regnum meum
 37 et ad hoc
 38 iterum exiuit
 40 rursum omnes

(ii) VARIATIONS OF ORTHOGRAPHY

<i>p. col. line</i>		<i>Mt. vi</i>
1 a 14	tempta[tio]nem	13 temptationem
b 12	unge	17 unge
2 a 7	then[sauru]s	21 thesaurus
5 a 8	exspectamus 167 b 1	xi 3 expectamus Io. 5 ³
18	euuangelizantur	5 euangelizantur
b 14	[pro]fetam	9 prophetam
16	scribt[um]	10 scriptum
6 a 1	[b]abtista	11 baptista
11	profetae	13 prophetae
8 b 5	hiis	xii 4 his
9 b 9	adinpleretur	17 adimpleretur
11	profetam	prophetam
11 b 5, 7	thensauo . . . thensauo 131	35 thesauo...thesauo Lc. 18 ²²
b 13		
12 a 4	profetae	39 prophetae
b 2, 3	solomonis . . . solomon	42 salomonis . . . salomon
14 a 8-10	[cent]ensimum . . . [sexag]ensim- mum . . . [trice]nsimum	xiii 8 centesimum...sexagesimum . . . tricesimum
b 8	adinpletur	14 adimpletur
9	profetia	prophetia
15 a 5	profetae [<i>and so regularly</i>]	17 prophetae
b 18	adfert	23 affert
16 a 14	zezania [<i>but not in ll. 9, 20, col. b</i> <i>ll. 3, 10</i>]	26 zizania
b 12	ad comburendum	30 ad comburendum
17 a 17	impl.	35 adimpl.
22	eructuabo	eructabo
b 11	hii	38 hi
21	conburuntur	40 comburuntur
18 a 13	thensauo [<i>so regularly</i> : 19 a 7]	44 thesauo
b 11	inpleta	48 impleta
19 a 11	parabulas [<i>by exception</i>]	53 parabolas
20 b 7	capud	xiv 11 caput
12	saepelierunt	12 sepelierunt
21 a 16	hiic	17 hic
18	adferte	18 afferte
b 9	cofinos	20 cophinos
22 a 13	fantasma	26 phantasma
23 a 6	channanaea	xv 22 channanaea
24 a 21	quod panes	34 quot panes
b 23	temptantes 134 b 16, 177 a 20	xvi 1 temptantes Lc. 20 ²³
25 b 14, 18	quod . . . quod	9, 10 quot . . . quot
14	cofinos	9 cophinos xxi 1 bethfage = 39 a 22 <i>But bethphage</i> <i>FOX must be right</i>
18	sumpsistis	10 sumpsistis
23	phariseorum et sadduceorum	12 pharisaeorum et sadducaeo- rum
26 a 7	caesaraeae	13 caesareae

p. col. line

- 27 *b* 7 obtuli 46 *a* 19, 148 *b* 9, 156 *b* 3
 15 adferte
 29 *b* 5 a scandalis
 31 *b* 10 thalenta
 32 *b* 11 rederet
 23 trans iordanem
 33 *a* 4 temptantes 46 *a* 16, 47 *b* 13
 34 *b* 19 } adolescens
 35 *a* 6 }
 16 camellum 50 *b* 15, 131 *b* 24
 21 hiis
 36 *a* 17 operaris (-riis²)
b 9 hiic
 37 *a* 11 hii
 .xii. [omiserat*]
 38 *a* 6 hii
 23 decim
 39 *b* 9 hiis
 13 inpleretur and 45 *b* 1
 40 *a* 7 ali
b 10 scribturn
 24 *n.b.* ó sanna *w.* A
 42 *b* 21 iohannis 158 *a* 17, 160 *a* 5, 18, 20,
b 9, 161 *a* 1 not 159 *a* 5
 43 *a* 18 adpropinquasset (-asset²)
 44 *a* 2 in scribturis
 6 capud
b 6 in parabolis [so rarely]
 10, 13 nubtias 135 *b* 17, 162 *b* 3, 44
b 10, 13, 21; 45 *a* 13
 45 *a* 8 exer|tibus
b 12 ommutuit
 46 *a* 17 hyppocritae 49 *b* 5, 13, 50 *b* 3, 18,
 51 *a* 6
 23 superscribtio
 48 *a* 2 hiis
b 24 fylacteria
 49 *a* 4 cenis
b 6 cluditis
 14 circuitis
 50 *b* 5 anetum
 6 cymminum
 16 gluttientes
 21 parabsidis
 51 *a* 22 (et 8 ut uid.) saepul[chra]
 52 *b* 11 [com]medentes

Mt. xvii

- 16 optuli xxii 19, Lc. 23¹⁴
 24⁴²
 17 afferte
 xviii 7 ab scandalis
 24 talenta
 34 redderet
 xix 1 trans iordanem
 3 temtantes xxii 18, 35 [38 *b* 19
 redemptionem]
 20 } adolescens
 22 }
 24 camelum xxiii 24
 25 his
 xx 2 operariis
 6 hic
 12 hi
 17 duodecim
 21 hi
 24 decem
 xxi 3 his
 4 impleretur and xxii 10 but
 adpropinquasset xxi 34
 8 alii
 13 scriptum
 32 iohannes
 34 adpropinquasset and 35, 39
 adprehensis xxii 6 adfectos
 xxii 34 inposuisset
 42 in scripturis
 caput
 xxii 1 in parabolis
 2, 3, 4 nuptias 8, 9, 10, 11, 12,
 Lc. 20³⁴
 7 exercitibus
 12 obmutuit
 18 hypocritae xxiii 13, 15, 23,
 25, 27
 20 suprascriptio
 40 his
 xxiii 5 phylacteria
 6 caenis
 13 clauditis
 15 circumitis
 23 anethum
 cyminum
 24 gluttientes
 25 parapsidis
 29 sepulchra
 xxiv 38 comedentes

COLLATION WITH WORDSWORTH AND WHITE'S TEXT lix

p. col. line

52 b 20 filii
 53 a 18 hyppocritis 123 a 3 [*one exception in Mc. 7⁶*]
 22 decem *and* 56 a 5
 24 lampadas *ut uid.*
 b 8 sumpserunt 132 b 1, 61 b 3 adsumpto
 54 b 6 alii [*non autem l. 7*] 183 a 6, 7, b 11
 55 a 4 obtulit
 b 22 pecuniam mea-num | (*sc. mea**)
 56 b 7 hiis 57 a 15, 18 (b 22 his), 65 a 19, 70 b 11
 57 b 23 hii
 58 b 5 unguenti 59 a 1
 13 uenumd(ari)
 59 a 2 saepeliendum 66 a 24 saepulturam
 71 a 20, b 7, 12; 72 a 5 saepulchrum
 6 euuangelium 74 b 1; 75 b 15, 21
 b 9 aput
 60 a 4 parabsid.
 6 scribunt b 23, 69 a 13, 74 b 3
 18 cenantibus
 b 11 genime (-mine²)
 61 a 1 dispargentur
 b 2 hiic (and prob. hic b 11) 72 b 2
 62 a 3 temptationem 75 b 8
 63 b 19 caiph(an)
 64 a 21 illut 69 a 23, 71 a 9
 24 respondis
 65 a 1 expuerunt (exspuerunt²) exspuerunt 68 b 8; 182 b 17
 3 caeciderunt
 ali: ali 173 b 4, 176 a 9 [*not 195 b 22*]
 6 profetiza 66 b 8 [*not Mc. 1²*]
 66 a 5 rettulit
 xxx 66 b 9
 b 6 impletum 70 a 8, 75 b 17
 68 a 21 exuentes (exsuentes²)
 chlamidem b 13
 b 11 capud 69 a 12
 19 cyrinaeum
 69 a 23 salua [*not 69 b 6*]
 b 11 confidit
 25 sabachtani
 70 a 8 spungiam [111 b 5]
 b 21 iosef
 71 a 5 petiit

Mt. xxiii

39 filii
 52 hypocritis Lc. 13¹⁵
 xxv 1 decem *and verse* 28
 lampades
 3 sumserunt Lc. 18³¹ xxvi 37
 adsumto
 15 alii
 20 optulit
 27 pecuniam meam num . . .
 34 his 40, 41, 45; xxvi 71;
 xxvii 54
 46 hi
 xxvi 7 ungenti 12
 9 uenundari
 12 sepliendum xxvii 7, 61, 64,
 66; xxviii 1
 13 euangelium Mc. 1¹, 14, 15
 18 apud
 23 parapsid.
 24 scriptum 31 xxvii 37,
 Mc. 12
 26 caenantibus
 29 genimine
 31 dispergentur
 36 hic (38) xxviii 6
 41 temptationem Mc. 1¹³
 57 caiaphan
 61 illud xxvii 40, 59
 62 respondes
 67 expuerunt xxvii 30
 ceciderunt
 alii
 68 prophetiza xxvii 9
 xxvii 3 rettulit
 triginta xxvii 9
 9 impletum 48 Mc. 1¹⁵
 28 exuentes
 clamydem 31
 30 caput 37
 32 cyreneum
 40 salua
 43 confidit
 46 sabachtani
 48 spongiam [Mc. 15³⁶]
 56 ioseph
 58 petiit

p. col. line

- 71 a 15 osteum
 73 b 19 fili 136 a 2, 3
 74 b 12 iohannis 74 b 24, 75 b 13
 75 a 1 camelli
 b 2 conplacui
 6, 7 xl
 76 a 14 componentes 89 a 6 conpedibus
 82 b 7 conprimerent 91 b 8, 115 b
 17, 116 a 12, 87 b 14 comparabi-
 mus, 91 a 9 conpluribus 106 a 10
 comprehendere 158 a 14, 193 b 11

 20 cafarnaum 166 a 24, 171 a 24,
 contrast 78 b 7, 163 b 4
 b 13 ommutesce 88 b 7
 18 exiuit
 77 b 10 deluculo
 78 b 20 sub(miserunt)
 80 b 5 filii 83 a 13, 135 b 15, 180 a 21
 nuptiarum 126 a 4, 162 b 3, 8 scrib-
 tum 96 b 22, 103 b 10, 104 a 14,
 118 a 23, 134 a 2, 135 a 13, 139 a
 8, 156 b 14, 21, 161 b 21, 164 a 5,
 170 a 5, 178 a 21, 189 a 3 scrib-
 turae 106 a 15, 110 b 15, 155 a 12,
 b 12, 156 b 19, 164 b 4, 175 b 22,
 176 a 13
 81 b 12 introiuit
 82 a 21 idumea (-maea²)
 b 12 quodquod
 83 a 16 matheum
 17 thoman
 20 channan . . . um
 85 a 11 illut (*oftener* illud) 86 a 21, 87 b 14,
 131 a 15, 164 a 21
 aliut aput 106 a 11, 117 a 3, 130 b 1
 [*not* 158 a 5], 171 b 6, 187 a 19,
 188 a 5, 187 b 23, 192 b 9, 12
 b 5 adferebat attulit 165 a 4
 13 hii 86 a 8, 15, b 5, 13
 86 a 3, 5 parabol. 87 b 13, 88 a 4, 7
 88 a 22 inpleretur 106 a 14 adinpleantur,
 110 b 15, 111 b 5 inpl. 139 a 7, 21,
 142 a 10, 156 b 13, 163 a 1, 2,
 173 a 14, 189 a 2, b 11, 193 a 18,
 195 b 12
 91 a 7 xii 95 a 3, 102 b 9, 105 b 10, 167 b
 3, 172 b 2
 93 b 7 attulit
 95 a 14 abit 182 b 23
 22 Et circa . . . [*new paragraph*]

Mt. xxvii

- 60 ostium
 xxviii 19 filii Lc. 20³⁶
 Mc. i 4 iohannes vi 14
 6 cameli
 11 conplacui
 13 quadraginta
 19 componentes Lc. 8⁴², Mc.
 v 4 conpedibus iii 9
 conprimerent v 31 iv 30
 comparabimus v 26 com-
 pluribus xiv 48 compre-
 hendere
 21 capharnaum

 25 obmutesce iv 39
 26 exiit
 35 diluculo
 ii 4 summiserunt
 19 filii iii 17, Lc. 20³⁴
 nuptiarum Lc. 14⁸, scriptum
 Mc. vii 6 Lc. 10²⁰ 20¹⁷ Mc
 xiv 21, 27, scripturae xiv 4
 xv 28

 iii 1 introiit
 8 idumaea
 10 quotquot
 18 mattheum
 thoman
 cananaeum
 iv 4 illud 16, 30, Lc. 18¹⁷

 5 aliud apud xiv 49 Lc. 10
 18¹¹

 8 afferebat attulit Io. 4³³
 10 hi 15, 16, 18, 20
 13 parabol. 30, 33, 34
 37 inpleretur xiv 49 xv 28,
 Lc. 21²²

 v 25 duodecim vi 43, xiv 10,

 vi 28 attulit
 46 abiit
 48 et circa

COLLATION WITH WORDSWORTH AND WHITE'S TEXT lxi

p. col. line

- 95 b 5 fantasma
22 adplicauerunt
- 96 a 13 quodquod
16 pharesaei
b 10 orceorum [not 97 a 8]
20 prof(etauit) [not 132 b 7]
ese|i(as)
- 98 b 12 syrophenissa
20 ad
- 99 b 2 iohannem
- 101 b 10 azima
23 unguenti 102 a 6, 8, 112 b 17,
113 a 1, 7, 8, 114 a 1, 152 b 5
- 102 a 2 capud 113 b 24
b 3 euuangelium 114 b 1
8 scariothes
- 104 a 16 dispargentur
- 105 a 12 temptationem 144 b 4, 145 a 6,
105 a 14 promptus
- 106 b 14 aduersum 20 aduersum (om. eum),
contrast 119 a 19 aduersus
- 108 b 19 respondis 194 b 15
- 110 a 8 exsuerunt
15 cyrineum 149 b 13 cyrinensem
- 111 a 8 istrahel
b 3 helian
12 expirauit (exsp²) [exsp. Lc. 23⁴⁶]
- 112 a 15 expectans 115 b 4, 139 b 7, 152 a 8,
exsultauit 118 b 1, 182 a 11
20 a(r)cessito
b 3 syndonem [not line 4]
8, 21 monimenti
- 113 a 9 phariseus [by exception]
12 profeta 118 b 22 (not 124 b 3, 125 a 7,
155 a 5, 10, 156 b 16, 159 b 21,
170 a 6), 125 a 4, 146 b 16, 154 a
18, 159 b 12, 160 a 4, 161 b 22,
166 a 10, 176 a 9, b 24, 181 b 13,
20, 183 b 19, but *St G always has*
blasphem.
- 23 feneratori
- 114 b 6 a spiritibus
- 116 a 12 (a)d(f)ligun(t) (Io. xviii 22 adsistens,
Io. xviii 29 adfertis, xix 2 in-
posuerunt, Io. i 9 inluminat, Io. xvi
14 adnuntiabit, Lc. xxiii 54 in-
luciscebat, xi 24 inmundus, xi 26
adsumit, xiii 13, xxiii 26 inposuit,
xiv 4 adprehensum, xxiii 26 ad-
pr(a)ehenderunt Io. vii 30, 32, 44,

Mc. vi

- 49 phantasma
53 adplicauerunt
56 quotquot
- vii 1 pharisei
4 urceorum
6 prophetauit
esaias
26 syrophenissa
28 at
- ix 2 iohannem
- xiv 1 azyrna
3 ungenti 4, 5, xvi 1, Lc. 7³⁷,
38, 46, 23⁵⁶
caput Lc. 7⁴⁶
9 euangelium Lc. 8¹
10 scariotis
27 dispergentur
38 temptationem
promptus
55 aduersus Lc. 11²³ aduersum
- xv 4 respondes
20 exuerunt
21 cyreneum Lc. 23²⁶ cyrenen-
sem
32 israhel
35 heliam
37 expirauit but cf. expecto
43 expectans Lc. 8⁴⁰, 10²¹, 21²⁶
44 accersito
46 sindonem
46 b monimenti xvi 2
- Lc. vii 39 phariseus
propheta x 24 xiii 33
41 faeneratori
viii 2 ab sp.
45 affligunt

p. col. line

viii 20, xix 1, Lc. xviii 27 impos-
sibilia, xviii 32 includetur, xviii 35
adpropinquaret, xx 27, xxiii 36
accesserunt, xx 46, xxi 34 atten-
dite, xxiii 21 succlamabant *Did*
Jerome not assimilate incl-)

- 117 a 12 adponuntur
b 1 extergemus
8 choraza(in)
118 a 5 lxxii, 121 b 11 xviii
b 8 paruolis
119 a (*foot*) belzebug (beel²)
b 23 quippeni
120 a 18, 19 solom.
b 6 absconso 132 b 18
121 b 3 hii 122 b 22, 136 b 23, 137 a 13,
139 a 6, b 16, 150 b 23, 154 a 4,
14, 158 b 15, 163 b 23, 167 a 21
[hi 145 a 17, 153 b 19, 194 b 9]
122 b 5 decim 128 b 7
124 b 2 isac [*so N**] 136 a 9 [*so N D*]
126 b 6 cenam 127 a 4, 7, 142 b 3 [141 b 19
= Lc. xxii 12 *with WW*]
128 b 23 sterculinum *right*
129 b 23 suggilet
130 a 19 parabulam [*but he has parabulam*
earlier and 133 a 7]
b 24 adferebant 133 a 23 adficientes,
138 b 9 adficiet, 146 a 18 adfir-
mabat
131 b 24 (came)llum
134 b 20 inscribitionem
136 b 5 scabillum
137 a 4 gazofylach(i)um, 178 b 12 gazofilacio
140 b 22 azimorum, 141 a 21
141 b 9 amforam
145 b 1 dexteram
13 cottidie
19 conpraehendentes
147 b 9 iudeorum
148 a 21 herodis b 1, 17
150 b 19 superscriptio inscribta
158 b 12 quodquod
160 a 14 corrigiam
161 b 4 messian
9 caephas
17 bethsaida
20, 24 nathanael 162 a 5, 9, 15
166 a 6 exit
167 a 23 clodorum
171 b 6 apud

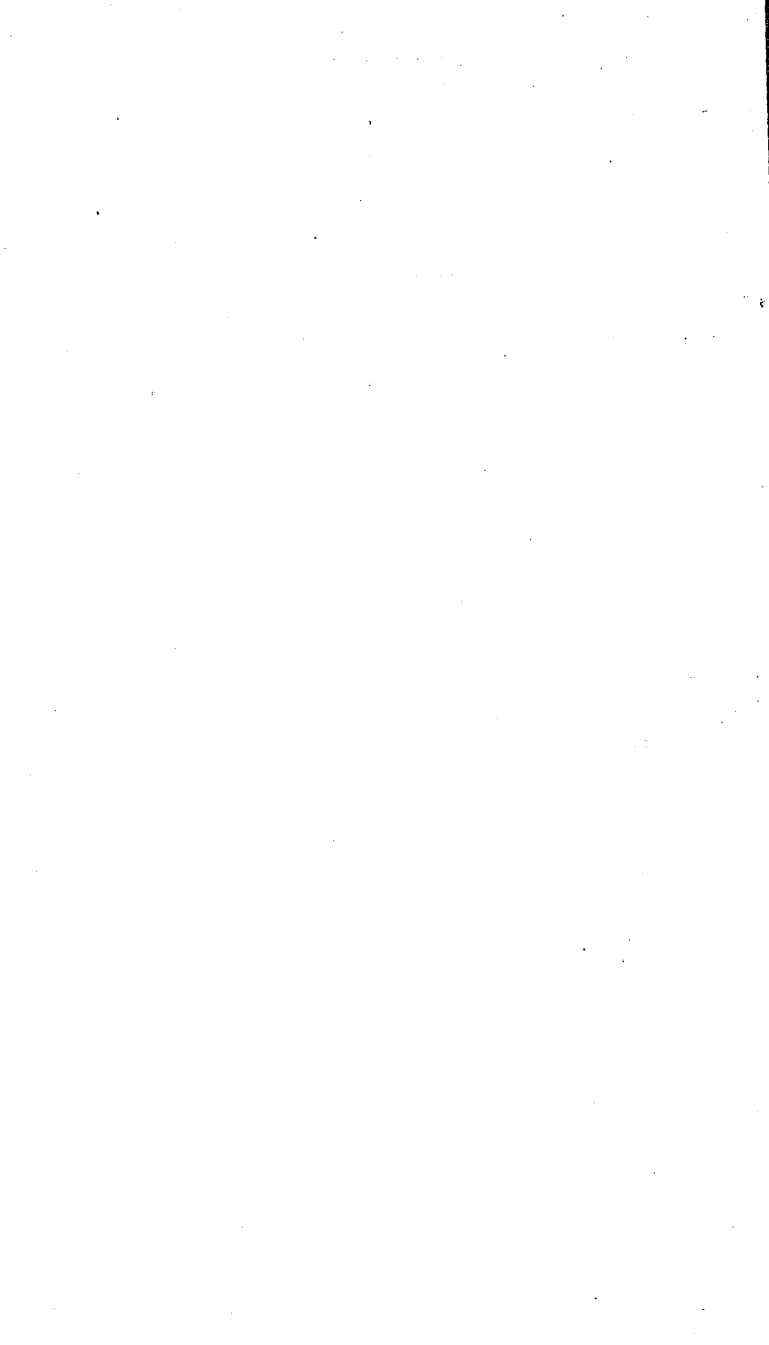
Lc. viii

- x 8 adp. [*why?*]
11 extergimus
13 corazain
17 septuaginta duo xiii 4
21 paruulis
xi 19 beelzebub
28 quippini
31 *bis* salom.
33 abscondito xviii 34
xiii 2 hi xx 47
11 decem xiv 31
28 isaac
xiv 12 caenam 16, 17
35 sterquilinium
xviii 5 suggillet
9 parabulam
15 afferebant xx 11, xxi 16,
xxii 59
25 camelum
xx 24 inscriptionem
43 scabellum
xxi 1 gazophylacium Io. 8²⁰
xxii 1, 7 azymorum
10 amphoram.
50 dextram
53 cottidie
54 compreh.
xxiii 3 iudaeorum
11, 12, 15 herodes
38 superscriptio inscripta
Io. i 12 quotquot
27 corrigiam
41 messiam
42 cephas
44 bethsaida
45 nathanahel
iv 43 exiit
v 3 claudorum
vi 61 apud

COLLATION WITH WORDSWORTH AND WHITE'S TEXT lxiii

p. col. line

75	a	5	adpraehendere [<i>see</i> 145 b 19]	vii	30	adprehendere
77	a	5	deluculo	viii	2	diluculo
83	b	14	scisma	ix	16	schisma
85	a	12	aegenis	xiii	29	egenis
		15	exiit		30	exiuit
		22, 24	clarificauit		32	clarificabit
187	a	12	paraclitum 188 a 6, 189 a 7 [<i>not</i> 189 b 16]	xiv	16	paracletum
	b	14	scariothis		22	scariotis
192	a	6	dispargamini	xvi	32	dispergamini
		13	confidete Mt. xxvii 43 (69 b 11)		33	confidite
193	b	15	caiphae 193 b 18, 194 b 22, 195 a 14	xviii	13	caiaphae, etc.



THE OLDEST MANUSCRIPT

OF

THE VULGATE GOSPELS

Matt. vi 11-15

vi 16-19

m nostrum	cotidi
ubstant	anu—
hodie et	tes amen
s debita	quia recep
t et nos	mercedem
debitori	Tu autem c
s nostris et ne nos	ungue
ducas in tempta	et faciem
nem sed libera nos	ne uidear
malo	bus ieiun
im dimiseritis ho	tri tuo q
bus peccata	sconso
imittet et uo	qui uidet
ater uester cae	so reddet t
is delicta uestra	Nolite th
tem non dimise	re uobis th
hominibus ne	in terra
r uest dimitt	tinea de
ΠΙΟΥCΙΟΝ	fures ef
nterpreta cit super	
lis ac si super	
creuseo it prae	
symachus ac p in	
teris testamenti	

This page and its *verso* are a fragment of a detached leaf—the only leaf in the whole collection whose precise position in the MS cannot be determined.

For the proof that the note below the text on ἐπιούσιον is based on Jerome's Commentary on St Matthew *ad loc.*, and for the conjectural restoration of some

of the missing or mutilated words, see Introduction, *supra*. There are similar notes on pp. 7, 49, 66, 74, 161: and to the same very early scholar (sixth or seventh century?) may be due some of the marginal notes, e.g. the Greek words on pp. 75, 80, 82, 101, 105.

l. 23. de[molitur ubi]: no room for et.

Matt. vi 21-24

vi 25-27

	nim est then	l. cl	Ideo dico uo
	s tuus ibi est et		liciti sitis an
	um		trae quid m
10	a corporis est		tis neque
	fuerit ocu		tro qui
	implex totu-		nonne anim p
	tuum lucidu-		quam esca et co
15	utem oculus		plus est quam ue
	quam fuerit		mentum res
	m corpus tuum		te uolatilia cae
	rosam erit si		niam non seru
	men quod in		que metunt ne
	enebrae sunt		congregant in
20	tenebrae qan		rea et pater ue
	unt		caelestis pasci
	otest duobus		nonne uos mag
	nis seruire aut		res estis illis
	num odio ha		Quis autem ues

l. 16. tuum: -um in ligature.

l. 19. sunt: -nt in ligature.

l. 20. Attention may be called once for all to the superposed u: it is not a correction, but a regular means of abbreviating the last syllable of a line, if there is any need to save space, just like the mark for final m.

l. 23. nis: both the number of missing letters (4 or 5), and the absence of any mark of abbreviation over n, shew that dominis is here correctly written in full: so pp. 23 col. b l. 7, 71 col. b l. 2: but for the parables see on p. 31 col. b l. 22.

aut: -ut in ligature.

l. 7. I could see no trace of the marginal v, denoting the Eusebian canon. The canon number was, according to Eusebius' own practice, distinguished in our MS by being written in red; in many cases the red numeral has disappeared, where the parallel sections from the other Gospels, being in black ink, have survived. St Jerome's letter to Damasus *Novum opus* makes it clear that one distinguishing mark of his own edition of the Gospels was the use of the Eusebian section-numbers in black, and of the canons in red, ink.

Matt. x 25-29

x 29-34

matth

m familias be
 b uocauerunt
 o magis domes
 us ne ergo ti
 tis eos
 im opertum
 on reuelabi
 occultum q̄od
 ietur
 o uobis in te
 dicite in lu
 t quod in au
 ietis praedi
 uper tecta et
 timere eos
 idunt corpus
 am autem nō
 t occidere
 us eum time
 otest et ani
 corpus per
 ehennam
 uo passeret
 eunt et unus

ex illis non cadit su
 per terram sine pa
 tre uestro uestri au
 tem et capilli capitis
 omnes numeræ 5
 sunt nolite ergo
 mere mul
 ribus meliores estis
 uos
 Omnis ergo qui confi 10
 tebitur me coram
 hominibus confite
 bor et ego eum corā
 patre meo qui in cae
 lis est 15
 Qui autem me negaue
 rit coram hominibus
 negabo et ego eum co
 ram patre meo qui
 est in caelis 20
 Nolite arbitrari quia
 ueneri mittere pa
 cem in terram non
 ueni pacem mittere
 sed gladiū 25

lxliiii
 ii
 mr lxxxvi
 l. lxlvi

lxlv
 v
 l. clx

There are faint traces of the head-line *matth*: in our MS, as in some other old MSS, head-lines were given only on alternate pairs of pages, and are therefore absent from pp. 4, 5 (foll. 1 b, 2 a), present on pp. 6, 7 (foll. 2 b, 3 a), and so on.

l. 1. be(elzebu)b: the b in l. 2 is clear, and the classical rules for division of words are still observed in our MS (see on p. 10 col. b l. 6), so that the reading of *m. 1* is certain, cf. p. 10 col. a l. 18: possibly bel(zebu)b *m. 2*.

l. 2. uocauerunt: -nt in ligature.

l. 16. corpus: -us in ligature.

l. 24. unus: -us in ligature.

l. 16 margin. Our MS always writes 90 as lx, not xc.

The cypher for Luke ought apparently to have been 146, not 147.

l. 17. hominibus: -us in ligature.

l. 22. Note the unusual abbreviation of i in the middle of a line: no doubt the scribe originally wrote uenerimittere by a blunder.

l. 25. A twenty-fifth half-line is added wherever, as here, a small addition would complete a sentence at the end of a page: see on pp. 13 and 30.

Matt. x 35-40

x 40-xi 1

ueni enim separare
 hominem aduersus
 patrem suum et fi-
 liam aduersus ma-
 5 trem suam et nuru-
 aduersus socrum sua-
 et inimici hominis
 domestici eius
 10 Qui amat patrem aut
 matrem plus quam
 me non est me dignus
 et qui amat filium
 aut filiam super me
 non est me dignus
 15 et non accipit cru-
 cem suam et sequi-
 tur me non est me
 dignus
 20 Qui inuenit anima-
 suam perdet illam
 et qui perdiderit
 animam suam prop-
 ter me inueniet eā
 Qui recipit uos me re-

lxlvi
 v
 l- clxxxii
 lxlvi
 iii
 l- ccxi
 j- cv
 lxlvi
 i
 mr lxlvi
 l- cxvi
 j- cxx

cipit et qui
 pit recipit e-
 me misit
 10 Qui recipit p-
 in nomine
 mercedem
 accipiet et
 pit iustum
 ne iusti me
 iusti accipi-
 Et quicumq-
 dederit un-
 mis istis ca-
 quae frigid-
 tum in no-
 cipuli ame-
 uobis non
 mercedem
 Et factum es-
 summasse
 cipiens duo
 cipulis suis
 inde ut doc-
 praedica

lxlvi
 x
 c
 vi
 mr lxlvi
 ci
 x

l. 9. aut: -ut in ligature.
 suum added above the line: this
 and the next correction may perhaps be
 by the original scribe.

l. 11. dignus: -us in ligature.

l. 15. qui added above the line.

In this column half of each line is lost:
 but calculations of space make it clear
 that in ll. 4, 5, 6 the spelling profeta was
 used, as elsewhere in our MS. Excel-
 lent as its text is, its orthography is not
 so good: thesaurus, profeta, &c. are
 Old Latin, for which St Jerome substi-
 tuted the Greek spelling.

Matt. xi 1-7

xi 7-11

uitatibus eorum
 v Iohannis autem cu-
 l. lxviii audisset in uincu-
 lis opera xpi mittens
 duos de discipulis
 suis ait illi tu es qui
 uenturus es an aliu-
 expectamus
 Et respondens ihs ait
 illis euntes renun-
 tiate iohanni quae
 s auditis et uidetis
 caeci uident claudi
 ambulant leprosi
 mundantur surdi
 audiunt mortui re-
 surgunt pauperes
 euuangelizantur
 et beatus est qui
 non fuerit scanda-
 lizatus in me
 Illis autem abeunti
 bus coepit ihs dice-
 re ad turbas de io-

hanc
 in deser-
 harun
 to agit
 quid ex
 homin
 uestit
 molli-
 tur in
 gum su,
 existis
 10
 tam e
 bis et p
 fetam
 ciii
 ii Hic enim
 mri i
 l. lxx scribit
 15
 ecce m
 meum
 tuam
 rabbit u
 ante t
 20
 ciii
 v Amen d
 l. lxxi surrex-
 tos mu

1. 4. mittens: -ns in ligature.
 1. 12. auditis: the correction to audistis is early, but apparently not by the original scribe. Our MS stands alone in giving the present tense with the Greek of St Matthew (and the two O. L. MSS *b k*) against Luc. vii 22. I cannot doubt that it restores the true text of St Jerome: cf., e. g., pp. 25 col. *b* ll. 13 17, 74 col. *a* l. 1, 85 col. *b* l. 16.

1. 18. euuangelizantur: the double u is constant in our MS.

1. 17. The letter after ecce is certainly m and not e: our MS therefore read ecce mitto not ecce ego mitto—unless indeed it read ego | ecce mitto.

Matt. xi 11-17

xi 17-21

secund

	abtista	cunt cecinimus uo-
	minor	bis et non saltastis
	o caelo	lamentauimus et
	r est illo	non planxisistis ue
5	em iohan	nit enim iohannes
	ae usq̃e	neque manducans
	um cae	neque bibens et di
	patitur	cunt daemonium
	rapiunt	habet uenit filius
10		hominis manducans
	profetae	et bibens et dicunt
	e ad iohā	ecce homo uorax
	tauerunt	et potator uini pub
	cipere ip	licanorum et pecca
15	qui uen	torum amicus et
	ui habet	iustificata est sapi
	endi au	entia a filiis suis
		^{cviii} Tunc coepit expro
		^v brare ciuitatibus
	milem	^{l. cxv} in quibus factae sunt
20	genera	plurimae uirtutes
	m similis	eius quia non egissent
	edentibus	paenitentiam
	claman	Vae tibi chorazain
	alibus di	

l. 1. babtista has been altered to baptista; but not by a correction made, as elsewhere, above the line.

l. 9. rapiunt: -nt in ligature.

l. 12. usque is not abbreviated to usq̃: as a rule in our MS.

l. 13. -tauerunt: -unt in ligature.

l. 14. There is hardly room for et si uultis re-, for in no other line in the column are twelve letters lost, and even eleven only once (in l. 15): our MS must have omitted et with a few of the best MSS.

l. 22. edentibus: -us in ligature.

l. 4. planxisistis by dittography.

l. 20. sunt: -unt in ligature.

l. 22. egissent: -nt in ligature.

Matt. xi 21-24

xi 24-29

matth

uae tibi bethsaida
quia si in tyro et si
done factae essent
uirtutes quae fac
tae sunt in uobis
olim *in cilicio* et cine
re paenitentiam
egissent uerum ta
men dico uobis tyro
et sidoni remissius
erit in die iudicii quā
uobis

Et tu capharnaum
numquid usque in
caelum exaltabe
ris usque in infernū
descendes

Quia si in sodomis fac
tae fuissent uirtu
tes quae factae sunt
in te forte mansis
sent usque in hunc
diem uerum tamen
dico uobis quia ter

n ueteri ita repperimus exemplum
et tu capharnaum quae (usque in caelu)
exaltata es usque ad infernum (descendes)

rae sodomorum re
missius erit in die iu
dicii quam tibi

cx In illo tempore re
l. cxviii spondens ihs dixit
confiteor tibi pater
dñe caeli et terrae
qui abscondisti haec
a sapientibus et pru
dentibus et reuelas
ti ea paruulis ita pa
ter quoniam sic fu
it placitum ante te

cx
iii
l. cxviii
j. xxx
cxii
iii
l. cxviii
j. lxxxiii
Omnia mihi tradita
sunt a patre meo
Et nemo nouit filiū
nisi pater neque pa
trem quis nouit ni
si filius et cui uolue
rit filius reuelare

x Venite ad me omnes
qui laborabis et one
rati estis et ego refi
ciam uos tollite

l. 3. essent: -nt in ligature.

l. 6. I cannot reconcile 'in cilicio'
alone with space or *ductus litterarum*:
perhaps 'in in cilicio'.

l. 20. sunt: -nt in ligature.

l. 25. A note of three lines has been
deciphered, as above printed, by some
previous scholar: but it is not all legible
now. It comes from Jerome's commen
tary *in loc.* 'in altero exemplari repperi
mus Et tu' etc. See further in the
Introduction.

l. 4. The marginal canon number should
be v.

l. 16. The marginal section for St John
should be lxxxvii, not lxxxiii: the
mistake may be my own.

l. 21. The marginal section number
should be cxiii.

l. 22. laborabis appears to be certain.

Matt. xi 29-xii 4

xii 4-10

iugum meum super
uos et discite a me
quia mitis sum et hu
milis corde et inue
nietis requiem ani
mabus uestris iugu
enim meum suaue est
et onus meum leue

In illo tempore abít
ih̄s sabbato per sata
discipuli autem eius
esurientes coeperunt
uellere spicas et man
ducare pharisaei
autem uidentes di
xerunt ei ecce disci
puli tui faciunt quod
noⁿ licet eis facere
sabbatis

At ille dixit eis non
legistis quid fecit
dauid quando esuriit
et qui cum eo erant
quomodo intrauit

in domum dei et pa
nes propositionis co
medit quos non lice
bat ei edere neque
hiis qui cum eo erant
nisi solis sacerdotibus
Aut non legistis in le
ge quia sabbatis sacer
dotes in templo sab
batum uiolant et
sine crimine sunt
dico autem uobis
quia templo maior
est hic si autem scire
tis quid est misericor
diam uolo et non sa
crificium numquā
condemnassetis in
nocentes dñs est enī
filius hominis etia
sabbati

Et cum inde transisset
uenit in synagoga
eorum et ecce homo

l. 9. abít : i apparently accented, according to a custom not infrequent with Irish scribes. In our MS the accent is found (1) to distinguish monosyllables, such as ó and uís, p. 23 col. b ll. 10, 12 ; (2) to indicate the contracted form i for ii, as in ali p. 40 col. a l. 7, fili (whether nom. pl. as p. 66 col. b l. 12, or gen. sing. as p. 73 col. b l. 19), or the perfects petit (p. 112 col. a l. 18), abít (here and p. 32 col. a l. 13 ; (3) heli heli p. 69 col. b l. 24. It is impossible from the handwriting alone to say that the accents are not *prima manu*. Cf. p. 40 col. a l. 7.

l. 12. coeperunt : -unt in ligature.

l. 6. sacerdotibus : -us in ligature.

l. 22. The ordinary texts give for section cxvi the following equivalents: ii m̄r xxv l. xlii, clxv, clxxvii. But our MS here is clear, and presumably the scribe's eye had wandered back to p. 6 col. b l. 18.

Matt. xii 10-14

xii 14-20

manum habens ari-
dam et interroga-
bant eum dicentes
si licet sabbatis cura-
re ut accusarent eu-
ipse autem dixit illis
Quis erit ex uobis homo
qui habeat ouem
unam et si ceciderit
haec sabbatis in fo-
ueam nonne tene-
bit et leuabit eam
quanto magis me-
lior est homo oue
itaque licet sabbatis
bene facere tunc
ait homini exten-
de manum tuam et
extendit et restitui-
ta est sanitati sicut
altera
Exeuntes autem pha-
risaei consilium fa-
ciebant aduersus

eum quomodo eum
perderent
cxviii x Ih̄s autem sciens re-
cessit inde et secuti
sunt eum multi et 5
curauit eos omnes
et praecepit eis ne
manifestum eum
facerent ut adimple-
retur quod dictum 10
est per esaia profe-
tam dicentem
ecce puer meus quem
elegi dilectus meus
in quo bene placuit 15
animae meae ponam
sp̄m meum super eu-
et iudicium gentibus
nuntiabit non con-
tendet neque clama- 20
bit neque audiet ali-
quis in plateis uocem
eius harundinem q̄as
satam non confringet

l. 9. adinpleretur: the evidence of the best MSS is overwhelming for assimilation of the n, adimpleretur. Perhaps St Jerome consistently assimilated the prepositions, though the practice of the O. L. MSS goes the other way, and in orthography our MS goes with them. Cf. pp. 14 col. b l. 8, 17 col. a l. 17: and for other verbs pp. 12 b l. 15; 15 b l. 18; 16 b l. 12; &c.

l. 13. On this occasion there are no marginal quotation marks for the passage from Isaiah: contrast below, p. 39 col. b.

Matt. xii 20-25

xii 25-30

et linum fumigans non
 extinguet donec eici
 at ad uictoriam iudi
 cium et in nomine eius
 5 gentes sperabunt
 Tunc oblatus est ei dae
 monium habens cae
 cus et mutus et cura
 uit eum ita ut loque
 10 retur et uideret
 Et stupebant omnes
 turbæ et dicebant
 numquid hic est fili
 us dauid
 15 Pharisei autem au
 dientes dixerunt
 hic non eicit daemo
 nia nisi in beelzebub
 principe daemonioru
 20 Ih̄s autem sciens co
 gitationes eorum
 dixit eis omne regnu
 diuisum contra se
 desolabitur et omnis

ciuitas uel domus di
 uisa contra se non
 stabit et si satanas
 satanan eicit aduer
 sus se diuisus est quo
 modo ergo stabit re
 gnum eius et si ego in
 beelzebub eicio dae
 mones filii uestri in
 quo eiciunt ideo ipsi
 iudices erunt uestri
 si autem ego in sp̄u di
 eicio daemones igit̄
 peruenit in uos regnu
 dī aut quomodo
 potest quisquam in
 trare in domum for
 tis et uasa eius diripe
 re ni prius alligauē
 rit fortem et tunc
 domum illius diripiat
 Qui non est mecum con
 tra me est et qui non
 congregat mecum

The top of this page is cut away just above the text, so that the 'secund' which ought to stand there has disappeared.

l. 4. eius: -us in ligature.

l. 6 margin. Here and at lines 15, 20 the outside cyphers or letters have been cut away with the edge of the page.

l. 6. Note the division re|gnum. The rules for the division of words at the end of lines in our MS are: first, avoid it entirely if possible; where division is necessary, then, if the vowel is followed by one consonant, always transfer the consonant to the next line; if it is followed by two consonants, transfer one only—but to this latter rule there are exceptions, and both are sometimes transferred, as e.g. p. 7 col. b l. 4 and here.

l. 19. ni: there is a mark above the following letter, which appears to be a minute indication of the missing letters 'si'.

Matt. xii 30-34

xii. 34-39.

spargit ideo dico uo
bis omne peccatum
et blasphemia remit
tetur hominibus
sp̄s autem blasphemia
non remittetur
Et quicumque dixerit
uerbum contra filiū
hominis remitte
tur ei qui autem di
xerit contra sp̄m sc̄m
non remittetur ei
neque in hoc saecu
lo neque in futuro
cxixiii
x Aut facite arbore
bonam et fructum
eius bonum aut fa
cite arborem ma
lam et fructum eius
malum si quidem ex
fructu arbor agnos
citur progenies
uiperarum quomo
do potestis bona lo

Again the top margin is cut so close that no trace of 'matth' remains.

l. 11. sc̄m: abbreviated only in the phrase 'Holy Spirit'. In the first stage of the abbreviations of the *nomina sacra*, sanctus is not abbreviated at all; in the second, represented by our MS, it is only abbreviated in the one case, but is written in full for 'corpora sanctorum' p. 70 col. a l. 24, 'san(ctam) ciuitatem' ib. col. b l. 5, sanctus (dei) p. 76 col. b l. 11. Both these stages fall very early: most MSS abbreviate the word in any connexion.

qui cum sitis mali ex
abundantia enim
cordis os loquitur
cxxxv
v
l. lxii Bonus homo de bono
thensauo profert 5
bona et malus homo
de malo thensauo
profert mala
cxxxvi
x Dico autem uobis quo
niam omne uerbu
otiosum quod locu
ti fuerint homines
reddent rationem
de eo in die iudicii ex
uerbis enim tuis ius 15
tificaberis et ex uer
bis tuis condemnaberis
cxxxvii
v
l. cxxxviii Tunc responderunt
ei quidam de scribis
et pharisaeis dicen 20
tes magister uolumus
a te signum uidere
cxxxviii
v
l. cxxxii Qui respondens ait illis
generatio mala et

l. 5. thensauo: the Old Latin spelling is consistently retained by our MS (so p. 2 col. a l. 7), but St Jerome carried through the principle of restoring the Greek orthography of Greek words and wrote thesaurus. Cf. p. 50 col. b l. 15.

l. 21. uolumus: -us in ligature.

Matt. xii 39-42

xii 42-46

adultera signum
quaerit et signum
non dabitur ei nisi
signum ionae profe
tae sicut enim fuit
ionas in uentre ce
ti tribus diebus et tri

noctib.

bus sic erit filius ho
minis in corde ter
rae tribus diebus et
tribus noctibus
Viri nineuitae surgent
in iudicio cum gene
ratione ista et con

demnabunt eam
quia paenitentia
eegerunt in praedica

tione ionae et ecce
plus quam iona hic

Regina austri surget
in iudicio cum gene
ratione ista et con
demnabit eam quia
uenit a finibus terrae

audire sapientiam
solomonis et ecce
plus quam solomon
hic cum autem
immundus sp̄s exie
rit ab homine am
bulat per loca arida

quaerens requiem
et non inuenit tunc
dicit reuertar in do
mum meam unde
exiui et ueniens in
uenit uacantem
scopis mundatam et
ornatam et
tunc uadit adsumit
septem alios sp̄s secu
nequiores se et in

trant et habitant
ibi et fiunt nouissi
ma hominis illius pe
iora prioribus sic
erit et generationi
huic pessimae

Adhuc eo loquente

cxxviii
v
l. cxxx

cxxx
ii
MR xxxv
l. lxxxii

l. 8. The correction appears to be *m. p.*: the dot between tribus and sic is presumably connected with the correction rather than with punctuation. The omission of noctibus, like the omission of et ornatam in col. b l. 14, is of course due to *homoeoteleuton*.

l. 12. surgent: -nt in ligature.

ll. 5, 16. spiritus should properly have been written in full, for deus dominus spiritus are in early MSS only abbreviated when used as *nomina sacra*. And our scribe violates the rule elsewhere, e. g. pp. 62 col. a l. 4, 76 col. b l. 16, 82 col. b l. 13, 88 col. b l. 24, 89 col. b ll. 1 19, 98 col. b l. 8 (but spiritibus in full p. 76 col. b l. 24).

ll. 14, 15. et ornatam, et: added apparently *m. p.*

ll. 17, 18. intrans et, corrected to intrantes.

Matt. xii 46-xiii 2

xiii 2-6

ad turbas ecce ma-
ter eius et fratres
stabant foris quae-
rentes loqui ei dixit
autem ei quidam
ecce mater tua et
fratres tui foris stant
quaerentes te

At ipse respondens
dicenti sibi ait quae-
est mater mea et q̄i
sunt fratres mei et
extendens manu-
in discipulos suos di-
xit ecce mater mea
et fratres mei qui
cumque enim fece-
rit uoluntatem pa-
tris mei qui in caelis

est ipse meus frater
et soror et mater est

c]xxxix

In illo die exiens ih̄s
de domo sedebat se-
cus mare et congre-

m̄r xxvi
l. lxxvi

gatae su-
turbae
ut in na-
dens se-
nis turb
litore e
eis mult
lis dicen
qui sem
re et du
quaeda
secus ui-
runt uo
meder
autem
in petr
habeb
multa
exort

5

10

15

habeb
nem te
em or
unt
eban

20

l. 7. stant: -nt in ligature.

l. 20. The correction, if not *m.p.*, is contemporary: Greek authority for the et is weak, but it is certainly the true Vulgate reading, and is probably one of Jerome's minute improvements of the translation in the direction of clearness and idiomatic Latin.

l. 22. The margin should add ii as the canon number, and give xxxvi as the section number for St Mark. But the latter is certainly xxvi in our MS.

l. 17. The length of the line suggests 'habebant terram' rather than 'habebat terram': but it is of course impossible to be sure.

l. 24. As the first line of the *verso* (see next page) must by calculation of space have begun with *alia autem*, it follows that *aruerunt* must have been below the latter part of the line here, as in several other cases when only one word remained to complete a sentence at the end of a page: see pp. 3, 30 (and note), 41, 59, 69, 73, 83, 85, 89, 93, 95, 97, 105, 113, &c.

Matt. xiii 7-12

-xiii 12-16

iderun
 t creue
 ae et suffo
 t ea
 5 ceciderunt
 bonam
 t fructū
 ensimū
 10 ensimu
 nsimum
 ures au
 iat
 tes discipu
 ei quare
 15 ris loque
 spondens
 a uobis
 nosse mys
 aeloru
 20 on est

 et d
 ndabit
 non ha

bet et quod habet
 auferetur ab eo
 cxxxiii
 i Ideo in parabolis lo
 mr xxxvii
 l. lxxvii
 j. cviii
 quor eis quia uiden
 tes non uident et au
 dientes non audiunt
 neque intellegunt
 et adinpletur eis
 profetia esaias dicens
 auditu audietis et
 non intellegitis et
 uidentes uidebitis
 et non uidebitis in
 crassatum est eni
 cor populi huius et
 auribus grauiter
 audierunt et oculos
 suos cluserunt ne
 quando oculis uide
 ant et auribus au
 dient et corde in
 tellegant et conuer
 tantur et sanem eos
 cxxxiiii
 v
 l. cxx Vestri autem beati

l. 1. ceciderunt: apparently -unt in ligature.

l. 5. ceciderunt: -nt or -unt in ligature.

l. 16. ris [eis] qui respondens: I do not think we can venture to decide whether our MS read eis with the Greek and all the North Italian witnesses or omitted it with some of the best MSS of the South Italian group.

ll. 21, 22. The second half of l. 21 would be blank, as only datum remained to complete the paragraph after l. 20.

l. 6. audiunt: -unt in ligature.

l. 9. dicens: -ns in ligature.

l. 10. The page is too imperfectly preserved to say for certain whether or no the quotation marks were correctly inserted in the margin.

Matt. xiii 16-21

xiii 21-24

matth

oculi quia uident
et aures uestrae quia
audiunt amen quip
pe dico uobis quia mul
ti profetae et iusti
cupierunt uidere
quae uidetis et non
uiderunt et audire
quae auditis et non
audierunt

cxxxv
ii
xxxviii
lxxviii

Vos ergo audite para
bolam seminantis
omnis qui audit uer
bum regni et non in
tellegit uenit malus
et rapit quod semina
tum est in corde eius
hic est qui secus uia
seminatus est

Qui autem super petro^a
sa seminatus est qui^{hic est}
uerbum audit et con
tinuo cum gaudio
suscipit illud non ha

bet autem in se radi
cem sed est tempora
lis facta autem tri
bulatione et perse
cutione propter uer
bum continuo scan
dalizatur

Qui autem est semina
tus in spinis hic est qui
uerbum audit et sol

licitudo saeculi istius
et fallacia diuitiaru
suffocat uerbum et
sine fructu efficitur

Qui uero in terra bona^{hic est}
seminatus est qui

^{uerbu}
audit et intellegit
et fructum adfert
et facit aliud quide

centum aliud autē

sexaginta porro
aliud triginta

cxxxvi
x

Aliam parabolam
proposuit illis dicens

l. 4. mul: -ul in ligature.

ll. 20, 21. The corrections, both here and in col. b l. 16, seem to be probably by the second hand. I suppose that the omission of hic est is in both cases due to *homoeoteleuton*: but it is odd that the same mistake should have been made twice. Supra of m. 2 is also right.

l. 24. suscipit is a unique reading; accipit here and in Mc. iv 16 is the Vulgate version of λαμβάνων, while in the Lucan parallel, viii 13, δέχονται is rendered by suscipiunt.

l. 18. adfert: in this word the unasimilated form is supported by the North Italian MSS, yet even so is probably wrong, see p. 21 col. a l. 18.

l. 21. porro aliud: Gr. δ μὲν ... δ δὲ ... δ δέ, and when St Jerome characteristically wrote 'aliud quidem ... aliud autem ... porro aliud', he was not going 'against the Greek' (see W. W. *in loc.*), but rendering it idiomatically. Porro is definitely Hieronymian, and is never found in O. L.

Matt. xiii 24-28

xiii 28-32

Simile factum est
regnum caelorum
homini qui semina
uit bonum semen in
5 agro suo cum autē

dormissent homines
uenit inimicus eius
et superseminauit
zizania in medio tri
10 tici et abiit cū autē
creuisset herba et
fructum fecisset
tunc apparuerunt
et zezania

15 Accedentes autem ser
ui patris familias di
xerunt ei dñe non
ne bonum semerē se
minasti in agro tuo
20 unde ergo habet zi
zania et ait illis ini
micus homo hoc fe
cit serui autem dixe

runt ei uis imus et

colligimus ea et ait
non ne forte colli
gentes zizania era
dicetis simul cum eis
et triticum sinite

utraque crescere
usque ad messem et
in tempore messis di
cam messoribus col
ligite primum ziza
nia et alligate ea fas
ciculis ad conburen
dum triticum autē
congregate in hor
reum meum

Aliam parabolam pro
polam proposuit il
lis dicens simile est
regnum caelorum
grano sinapis quod
accipiens homo se
minauit in agro suo
quod minimum qui

·/·

dem est omnibus ho

seminibus cum autem creuerit
maius est omnibus

cxxxvii
ii
mr xliiii
l· clxvii

l. 6. The correction is apparently *m. p.*
homines: -es in ligature.

l. 13. apparuerunt: -nt in ligature.

l. 14. zezania: it is interesting to
find in our MS a spelling that only re-
appears in two Irish MSS.

l. 17. dominus of the parables is in
an intermediate position between the
nomina sacra and the strictly secular
use, and in our MS is consistently
abbreviated: see p. 2 col. a l. 23, p. 31
col. b l. 22.

ll. 9, 11. colligere is one of the com-
pound verbs in which in Latin of all
periods the preposition is generally,
alligare one of those in which it is
nearly always, assimilated.

ll. 16, 17. parabolam propolam pro-
posuit: a case of dittography. Had the
exemplar a line of eight letters?

l. 24. The symbol ·/· refers to the
addition below the column of the words
omitted by *homoeoteleuton*. The correc-
tion appears to be *m. p.*

Matt. xiii 32-36

xiii 36-41

leribus et fit arbor
ita ut uolucres cae
li ueniant et habi
tent in ramis eius

c]xxx[vi]ii
v
l. [c]lxviii

Aliam parabolam
locutus est eis simile
est regnum caeloru-
fermento quod accep-
tum mulier abscon-
dit in farinae satis
tribus donec fermen-
tatum est totum

u-
satm
mensu
rae uo
cabulu-

c]xxxviii
vi
mar] xlv

Haec omnia locutus
est ih̄s in parabolis
ad turbas et sine pa-
rabolis non loqueba-
tur eis ut inpleretur
quod dictum erat
per profetam dicen-
tem aperiam in pa-
rabolis os meum eruc-
tuabo abscondita
a constitutione m̄ndi

cxl
x

Tunc dimissis turbis

uenit in domum et
accesserunt ad eu-
discipuli eius dicentes
dissere nobis para-
bolam zizaniorum 5
agri qui respondens
ait qui seminat bonu-
semen est filius homi-
nis ager autem est
mundus bonum uero 10
semen h̄i sunt filii reg-
ni zizania autem fi-
lii sunt nequam ini-
micus autem qui se-
minauit ea est diabo 15
lus messis uero consu-
matio saeculi est mes-
sores autem angeli
sunt sicut ergo colli-
guntur zizania et igni 20
conburuntur si erit
in consummatione
saeculi mittet filius
hominis angelos suos

ll. 4-9. A jagged hole in the vellum has destroyed some letters in the text and some cyphers in the margin.

l. 5 margin. The section-number for St Luke is certainly clxviii, not clxviii.

l. 10. Note the lexical information, about the meaning of in farinae satis, added in the margin. St Jerome transliterated the Greek σάρα, the name of a Hebrew measure with no Latin equivalent.

l. 20. Apparently quotation marks are wanting in the margin.

l. 6. respondens: -ns in ligature.

l. 16. consu-|matio: abbreviation of m or n in the middle of a word is hardly ever found in our MS. I have noted also quaecu-|que p. 27 col. a l. 14, uenu-|dari p. 31 col. b l. 13, ioha-| p. 6 col. a l. 12.

Matt. xiii 41-45

xiii 45-51

matth

5 et colligent de regno
 eius omnia scanda
 la et eos qui faciunt
 iniquitatem et mit
 tent eos in caminu
 10 ignis ibi erit fletus
 et stridor dentium
 Tunc iusti fulgebunt
 sicut sol in regno pa
 tris eorum qui habet
 aures audiat
 Simile est regnum cae
 lorum thensauro
 abscondito in agro
 15 quem qui inuenit ho
 mo abscondit et prae
 gaudio illius uadit
 et uendit uniuersa
 quae habet et emit
 20 agrum illum
 Iterum simile est reg
 num caelorum ho
 mini negotiatori quae
 renti bonas marga

ritas inuenta aute
 una pretiosa marga
 rita abiit et uendidit
 omnia quae habuit
 et emit eam
 Iterum simile est reg
 num caelorum sage
 nae missae in mare
 et ex omni genere
 congreganti quam
 cum inpleta esset
 educentes et secus li
 tus sedentes elegerunt
 bonos in uasa malos
 autem foras mise
 runt sic erunt in con
 summatione saecu
 li exhibunt angeli
 et separabunt ma
 los de medio iustoru
 et mittent eos in ca
 minum ignis ibi erit
 fletus et stridor den
 tium intellexistis

III

At the top of the page the scribe has by mistake written not secund but matth: the latter also appears in its right place as the head-line of the opposite page, p. 19.

ll. 4-9. The same hole in the vellum mentioned on p. 17 col. a has caused the loss of occasional letters near the ends of these six lines.

l. 13. elegerunt: -unt in ligature.

l. 16. The scribe had written 'erunt' but corrected to 'erit'.

l. 24. Note the quaternion signature below this line: it is one of the few that can still be detected in our MS. By exception the whole of the sheet is preserved (pp. 3-18, Matt. x 25-xiii 51).

Matt. xiii 51-55

xiii 55-xiv 3

matth

haec omnia dicunt ei
 etiam ait illis ideo
 omnis scriba doctus
 in regno caelorum
 similis est homini pa-
 tri familias qui pro-
 fert de thesauro
 suo noua et uetera
 Et factum est cum con-
 summasset ih̄s pa-
 rabulas istas tran-
 siit inde
 Et ueniens in patriā
 suam docebat eos
 in synagogis eorum
 ita ut mira ren-
 tur et dicere nt
^d
 une huic sapientia
 haec et uirtutes
 nonne hic est fabri filius
 nonne mater eius
 dicitur maria et
 fratres eius iacobus
 et ioseph et simon et

iud
 no
 no
 huic o
 scandali
 in eo
 cxlii i Ih̄s autem
 l. xxi non est p
 j. xxxv honore
 sua et in
 et non f
 tutes m
 ter incr
 illorum
 cxliii ii In illo tem
 mr liii diit hero
 l. lxi cha fam
 ait puer
 iohann
 ipse sur
 tuis et id
 inoper
 cxliiii ii Herodes
 mr lviii iohann
 l. xii

l. 1. dicunt: -nt in ligature.

l. 11. tran|siit: cf. p. 28 col. a l. 7.

l. 13. The margin should read cxli, 1, mr l, l. xviii, j. lviii.

ll. 16, 17. A hole in the vellum, circular in shape, was here when the scribe wrote, and has caused the intervals represented in the text: cf. p. 20 col. b.

l. 18. The text seems to have unie or something like it, but I cannot say that the apparent i is really a letter.

l. 20. filius is added in smaller letters after the end of the line (with -us in ligature), but by the first hand.

l. 7 margin. The missing cypher should be mr li.

l. 22. Our MS clearly read inoperantur, for the Greek ἐνεργούσιν, with Wordsworth's OY; cf. Marc. vi 14, where Wordsworth puts it in the text, and see his note there. I do not doubt it is right here also. The word is presumably a coinage of Christian Latin; intended to convey the force of the Greek preposition.

l. 24. iohannem et alligauit eum: the last six or eight letters must have over-run on to a twenty-fifth line: see p. 13.

Matt. xiv 14-19

xiv 19-23

eius et curauit lan-
 guidos eorum
 cxlvi
 i Vespere autem facto
 mr lxiii
 l. lxiii
 j. xlviii
 accesserunt ad eum
 discipuli eius dicentes
 desertus est locus et
 hora iam praeteriit
 dimitte turbas ut
 euntes in castella
 emant sibi escas
 Ih̄s autem dixit eis
 non habent neces-
 se ire date illis uos
 manducare respon-
 derunt ei non habe-
 mus hiic nisi quinque
 panes et duos pisces
 qui ait eis adferte
 illos mihi huc
 Et cum iussisset tur-
 bam discumbere su-
 pra faenum acceptis
 quinque panibus et
 duobus piscibus aspi-

ciens in caelum be-
 nedixit ac fregit et
 dedit discipulis suis
 panes discipuli autē
 turbis et manduca-
 uerunt omnes et sa-
 turati sunt et tulerunt
 reliquias duo-
 decim cofinos frag-
 mentorum plenos
 manducantium au-
 tem fuit numerus
 quinque milia uiro-
 rum exceptis mulie-
 ribus et paruulis
 Et statim iussit disci-
 pulos ascendere in na-
 uicula et praecede-
 re eum trans fretum
 donec dimitteret
 turbas
 Et dimissa turba ascen-
 dit in monte solus
 orare

cxlvi
 vi
 mr lxv

cxlvi
 ii
 mr lxvi
 l. xlviii

1. 18. adferte : though supported by
 good MSS, this is not St Jerome's
 reading ; cf. p. 15 col b l. 18, but the
 best (apart from our MS) of the North
 Italian group, the Milan MS M, here
 joins the MSS that assimilate the pre-
 position.

11. 1, 2. benedixit ac fregit : all Words-
 worth's MSS read et fregit, and our
 scribe has no doubt been influenced by
 a liturgical reminiscence of Matt. xxvi 26
 'accepit panem et benedixit ac fregit'.

1. 3. suis : an addition to the true
 text shared by our MS with the sixth-
 century Friuli MS (J) and the Irish
 group. The affinities of the Irish text
 of the Vulgate are with the North Italian
 and not with the South Italian authorities.

1. 9. cofinos : our MS harks back, as
 for profeta, to the f of O.L. in these
 Greek words, where St Jerome restored
 ph as the equivalent of φ.

Matt. xiv 23-29

xiv 29-35

secun

^{cl}
ⁱⁱⁱⁱ Vespere autem facto
^{mr lxvii}
^{j. li} solus erat ibi nauicu
 la autem in medio
 mari iactabatur
 fluctibus erat enim
 5 contrarius uentus
 Quarta autem uigilia
 noctis uenit ad eos
 ambulans supra ma
 10 re et uidentes eum
 supra mareambu
 lare turbati sunt
 dicentes quia fantas
 ma est et prae timo
 15 re clamauerunt
 statimque ih̄s locu
 tus est eis dicens ha
 bete fiduciam ego su
 nolite timere
 20 ^{cli}
^x Respondens autem
 petrus dixit dñe si
 tu es iube me uenire
 ad te super aquas at
 ipse ait ueni et descen

dens petrus de nauic
 cula ambulabat su
 per aquam ut ueni
 ret ad ih̄m uidens ue
 ro uentum ualidum
 timuit et cum coepis
 set mergi clamauit
 dicens dñe saluum
 me fac et continuo
 ih̄s extendens manu
 adprehendit eum
 et ait illi modicae fi
 dei quare dubitasti
^{clii}
^{vi} Et cum ascendissent
^{mr lxviii}
 in nauicula cessauit
 uentus qui autem in
 nauicula erant ue
 nerunt et adoraue
 runt eum dicentes
 uere filius dī es
^{cliii}
ⁱⁱ Et cum transfretassent
^{mr lxviii}
^{l. xxxvi}
 uenerunt in terra
 gennesar et cum cog
 nouissent eum uiri

l. 11. ambulare has no support from other MSS, and the Greek περιπατοῦντα is represented exactly by ambulātem, so that the infinitive is probably an accidental assimilation to the preceding word mare: otherwise one might be tempted to regard it as a stylistic improvement of St Jerome's.

l. 13. fantasma: cf. note on cofinos p. 21 col. b l. 9.

l. 24. The margin is cut away at the bottom, and with it much of the last line: but the top of every letter save the -e in ipse is clearly visible.

l. 11. adprehendit: the unassimilated form has here the support of Wordsworth's text; nevertheless I doubt whether even here it is right.

l. 15. nauicula-: but the line after the final a is either *secunda manu* or *secundis curis*, and the rule against abbreviating in the middle of the line was observed. Note that ascendere is followed by the ablative in our MS, p. 21 col. b ll. 17, 23, p. 23 col. b l. 17, &c.

l. 21. transfretassent: -nt in ligature.

Matt. xv 20-26

xv 26-31

ducare non coinq̃i
nat hominem

Et egressus inde ih̃s se
cessit in partes tyri
et sidonis et ecce mu
lier channanaea a
finibus illis egressa
clamauit dicens ei
miserere mei dñe fili
david filia mea ma
le a daemonio uexa
tur qui non respon
dit ei uerbum et ac
cedentes discipuli eius
rogabant eum dicen
tes dimitte eam q̃ia
clamat post nos

clviii
v
l. ccxxvi

Ipse autem respondit
eis non sum missus
nisi ad oues quae peri
erunt domus israhel
At illa uenit et adora
uit eum dicens dñe
adiuua me qui respon

clviii
vi
mr lxxiii

dens ait non est bonu
sumere panem filioru
et mittere canibus

At illa dixit etiam dñe
nam et catelli edunt
de micis quae cadunt
de mensa dominoru
suorum tunc

5

respondens ih̃s ait
illi ó mulier magna
est fides tua fiat tibi
sicut uís et sanata est
filia illius ex illa hora

10

clx
vi
mr lxxvi

Et cum transisset inde
ih̃s uenit secus mare
galilaeae et ascendens
in monte sedebat ibi
et accesserunt ad eu
turbæ multae habentes
secum multos clo
dos caecos debiles et
alios multos et proie
cerunt eos ad pedes eius
et curauit eos ita ut

15

20

l. 13. accedentes, and col. b l. 18
accesserunt: one of the compounds in
which the preposition is always assimilated, cf. p. 16 col. b l. 9.

l. 14. eius: -us in ligature.

l. 5. edunt: -nt in ligature.

l. 7. dominorum: see on p. 2 col. a
l. 23.

ll. 10, 12. The accents on ó and uís are very slight, and it would be hardly possible to say by the handwriting alone whether they were by the first hand or no. See above, note on p. 8 col. a l. 9.

l. 16. ascendens: -ns in ligature.

l. 20. l in multos has been cancelled by a slanting line drawn through it.

l. 23. eius: -us in ligature.

Matt. xv 31-35

xv 35-xvi 1

second

5 turbæ mirarent^r
 uidentes mutos lo
 quentes clodos am
 bulantes caecos ui
 dentes et magnifica
 bant dñm israhel
 Ih̄s autem conuoca
 tis discipulis suis dixit
 10 misereor turbæ
 quia iam triduo per
 seuerant mecum et
 non habent quod
 manducent et dimit
 tere eos ieiunos no
 15 lo ne deficient in uia
 Et dicunt ei discipuli
 unde ergo nobis in
 deserto panes tantos
 ut saturemus turbā
 20 tantam
 Et ait illis ih̄s quod pa
 nes habetis at illi
 dixerunt septem et
 paucos pisciculos et

praecepit turbæ ut
 discumberet super
 terram et accipiens
 septem panes et pisces
 et gratias agens fre
 git et dedit discipulis
 suis et discipuli dede
 runt populo et come
 derunt omnes et sa
 turati sunt et quod
 superfuit de fragmen
 tis tulerunt septem
 sportas plenas erant
 autem qui manduca
 uerant quattuor
 milia hominum extra
 paruulos et mulieres
 et dimissa turba as
 cendit in naucula
 et uenit in fines magedā
 Et accesserunt ad eu
 pharisei et saddu
 caei temptantes et
 rogauerunt eum ut

clxi
 iiii
 mr lxxvii
 j. xxiii

l. 10. The lines above the two words, iam triduo, are meant to invert their order, (2) (1): compare pp. 89 col. b l. 5, 130 col. a l. 1, 138 col. b ll. 19, 20, 163 col. b l. 13, 178 col. a l. 20, 192 col. a l. 9. I do not think that I have seen this device exactly reproduced in any other MS.

l. 21. quod: so three or four other good MSS, but it is probably O. L. rather than Jerome.

l. 13. erant: -nt in ligature.

l. 20. magedā: abbreviation of final n is very rare in our MS (compare however p. 3 col. a l. 17, p. 28 col. b l. 8), and seems to be usually confined to the end not only of the line but of the word (yet pp. 6 col. a l. 12, 101 col. a l. 7): the symbol for abbreviation does not apparently vary from that for m.

l. 23. temptantes (and sumpsistis p. 25 col. b ll. 14, 18): Wordsworth prefers temtantes (and sumsisistis), but the p has equal support in the oldest MSS. Cf. pp. 33 col. a l. 4, 47 col. b l. 13.

Matt. xvi 1-6

xvi 6-12

matth

signum de caelo os
tenderet eis

clxii
v
l. clxi

At ille respondens ait
eis facto uespere di-
citis serenum erit ru-
bicundum est enim
caelum et mane
hodie tempestas ru-
tilat enim triste cae-
lum faciem ergo cae-
li diiudicare nostis
signa autem tempo-
rum non potestis
Generatio mala et
adultera signum q̄e
rit et signum non
dabitur ei nisi signu-
ionae et relictis il-
lis abiit et cum uenis-
sent discipuli eius
trans fretum obliti
sunt panes accipere
Qui dixit illis intuemi
ni et cauete a fermento

clxiii
vi
mr lxxviii

clxiii
ii

mr lxxviii
l. clxiii

to pharisaeorum
et sadducaeorum

clxv
vi
mr lxxx

At illi cogitabant in-
ter se dicentes quia
panes non accepimus 5
sciens autem ih̄s dixit
quid cogitatis inter
uos modicae fidei q̄ia
panes non habetis
nondum intellegitis 10
neque recordamini
quinque panum q̄in
que milium hominu-
et quod cofinos sump-
sistis neque septem 15
panum quattuor
milium hominum et
quod sportas sump-
sistis quare non in-
tellegitis quia non de 20
pane dixi uobis caue-
te a fermento phari-
seorum et sadduceoru-
tunc intellexerunt

l. 3. The sectional numbers in the margin have partly to be read from the take-off on the opposite page, as damp or stain has injured the first few letters of the first ten lines.

l. 10. W. W. begin the new section here, and not at l. 14: but, as it would seem, wrongly.

l. 19. et cum uenissent: the reason why the new subject which commences here is run on without break to the preceding clauses is simply that for the whole matter of this 164th section (lines 14-22) there is parallel matter in the 78th section of St Mark.

l. 5. accepimus: -us in ligature.

l. 12. panium: -i cancelled by a line drawn through it, and since panum follows in l. 16 there is perhaps some presumption that these cancels by slanting line are due to the original scribe.

ll. 13, 17. milium: our MS alone preserves the right reading. W. W. restored it by conjecture to the text.

l. 23. phariseorum et sadduceorum: our MS regularly uses the spellings, as in ll. 1, 2 of this column, and in ll. 4, 5 over the page, pharisaei and sadducaei, and it looks as though the a had been dropped here in order to get the words into the line.

Matt. xvii 10-14:

xvii 14-20

clxxiii
vi
MAR lxxxviii

Et interrogauerunt:

eum discipuli dicen-
tes quid ergo scribae
dicunt quod heliam
oporteat primum
uenireAt ille respondens ait
eis helias quidem uen-
turus est et restitu-
et omnia dico autem
uobis quia helias ia-
uenit et non cogno-
uerunt eum sed fe-
cerunt in eo quaecu-
que uoluerunt sic
et filius hominis pas-
surus est ab eis tunc
intellexerunt dis-
cipuli quia de iohan-
ne baptista dixisset
eisclxxiii
ii
MAR lxxli
l-lxlviiiEt cum uenisset ad tur-
bam accessit ad eum
homo genibus pro-

us ante eum di-

cens dñe miserere fili
mei quia lunaticus
est et male patitur
nam saepe cadit in
ignem et crebro in
aquam et obtuli eu-
discipulis tuis et non
potuerunt curare eu-

5

Respondens ih̄s ait-ó
generatio incredula
et peruersa quo us-
que ero uobiscum us-
que quo patiar uos
adferte huc illum ad
me et increpauit ei
ih̄s et exiit ab eo dae-
monium et curatus
est puer ex illa hora
Tunc accesserunt dis-
cipuli ad ihm secreto
unt quare nos
non potuimus eicere
illum dicit

10

15

20

The two columns of this and the succeeding page are preserved separately.

l. 1. interrogauerunt: -nt in ligature.

l. 22. A hole in the vellum has injured the final letters.

The left margin is slightly cut away all down this column, and the first half of the first line has entirely gone: compare on p. 28 col. a. Moreover the column has been patched together out of two or three fragments, and the threads used for patching from time to time hide letters.

l. 1. As the corrector reads (prouolutus), it is obvious that the original reading was prouolutis.

l. 20. The marginal cyphers would have been clxxv v l. cc.

l. 24. dicit: illis would probably be enough to fill up the line without adding ih̄s.

Matt. xvii 20-24

xvii 24-xviii 1

propter inc
 tatem uestram
 Amen quippe dico uo
 bis si habueritis fid
 sicut granum sina
 5 pis dicetis monti hu
 transi hinc et tran
 sibit et nihil inpos
 bile erit uobis hoc a
 10 tem genus non eicit
 nisi per orationem
 et ieiunium
 clxxvi
 ii Conuersantibus au
 mr lxxlii
 l. ci eis in gal'laea dixi
 15 illis ih̄s filius homi
 tradendus est in m
 nus hominum et o
 cident eum et ter
 die resurget et con
 20 tristati sunt uehe
 menter
 clxxvii
 x Et cum uenissent ca
 pharnaum accesser
 runt qui didragma

accipiebant ad pe
 trum et dixerunt
 magister uester non
 soluit didragma ait
 etiam et cum intras
 set domum praeue
 nit eum ih̄s dicens
 quid tibi uidetur simo
 reges terrae a quibus
 accipiunt tributum
 uel census a filiis suis
 an ab alienis at ille
 dixit ab alienis
 Dixit illi ih̄s ergo liberi
 sunt filii ut autem non
 scandalizemus eos
 uade ad mare et mit
 te hamum et eum pis
 cem qui primus ascen
 derit tolle et aperto
 ore eius inuenies sta
 terem illum sumens
 da eis pro me et te

clxxviii
 ii In illa hora ascende
 mr lxxlv
 l.

The ends of all but the shortest lines in this column have been cut away.

l. 7. The division of tran|sibit shews that the system of rules for such cases (see above on p. 10 col. b l. 6) might even take no account of the composition of the word. The same division recurs on pp. 19 col. a l. 11 and 101 col. a l. 7.

l. 9. quibus: -us in ligature.

l. 24 margin. The section number for St Luke should be either cii or ccxvii, but it has been cut off in the MS.

ascende|runt: probably the original reading was merely due to unthinking assimilation to l. 19 ascenderit.

Matt. xviii 1-6

xviii 6-9

runt discipuli ad ihm̄
dicentes quis putas
maior est in regno
caelorum et aduo-
cans ih̄s paruulum
statuit eum in medio
eorum et dixit

Amen dico uobis nisi
conuersi fueritis et
efficiamini sicut par-
uuli non intrabitis
in regno caelorum
Quicumque ergo humi-
liauerit se sicut par-
uulus iste hic est ma-
ior in regno caeloru-
et qui susceperit unū
paruulum talem in
nomine meo me sus-
cipit

clxxviii
ii
mr lxlvi
l. clxlvii

Qui autem scandali-
zauerit unum de pu-
sillis istis qui in me
credunt expedit ei

ut suspendatur mola
asinaria in collo eius
et demergatur in pro-
fundum maris

Vae mundo a scandalis 5
necesse est enim ut
ueniant scandala
uerum tamen uae ho-
mini per quem scan-
dalu uenit 10

clxxx
vi
mr c

Si autem manus tua
uel pes tuus scandali-
zat te abscide eum
et proice abs te bonu-
tibi est ad uitam in 15
gredi debilem uel clo-
dum quam duas ma-
nus uel duos pedes
habentem mitti in
ignem aeternum 20

Et si oculus tuus scanda-
lizat te erue eum et
proice abs te bonum
tibi est unum oculu-

l. 12. in regno: this use of the ablative
with verbs of motion (cf. p. 35 col. a
l. 14, mitti in gehenna p. 30 col. a l. 3,
ascendere in nauicula p. 21 col. b l. 17,
&c.) is one of the few weaknesses of our
scribe (or of the ancestry of his MS)
and is inherited from O.L.: St Jerome,
we may be fairly sure, distinguished the
cases correctly.

. 2. eius: -us in ligature.

l. 24. For μονόφθαλμον St Jerome used,
as Bentley and Wordsworth have rightly
seen, the idiomatic unoculum. No MS
has preserved this word intact: the uno-
oculum of a single MS is the nearest,
then the unum oculum shared by our
MS with one other. Some of the
best MSS give uno oculo: and the
majority are divided between the still
further changes cum uno oculo and unum
oculum habentem.

Matt. xviii 9-13

xviii 13-17

secund

in uitam tr re
duos oculos haben
mitti in gehenna ignis

[c]lxxxi
x

Videte ne contemna
tis unum ex pusillis
dico enim uobis quia
angeli eorum in cae
lis semper uident fa
ciem patris mei qui in
caelis est uenit enim

saluare
filius hominis quod
perierat

clxxxii

v

l-clxxxviii

Quid uobis uidetur si
cui centu

oues et err t
una ex eis nonne re
linquet nta
nouem in montib
et uadit quaerere ea
quae errauit et si
contigerit ut inue
niat eam amen di
c ob quia gaude
bit su eam magis

quam super nona
ginta nouem quae
non errauerunt sic
non est uoluntas an
te patrem uestrum
qui in caelis est ut pe
reat unus de pusillis
istis

lxxxiii

v

l-clxlviii

Si autem peccauerit
in te frater tuus ua

de et corripe eum inter
te et ipsum solum e
audierit lucratus es
fratrem tuum

clxxxiii
x

Si autem non te audie
rit adhibe tecum ad
huc unum uel duos ut
in ore duorum test
uel trium stet omne
uerbum quod si non
audierit eos dic eccle
siae si autem ecclesia
non audierit sit tibi
sicut ethnicus et publi
canus

l. 18. Note the abbreviation of -bus,
which is not common in our MS.

l. 24. publicanus: -us in ligature. This
is the one occasion in the leaves now ex
tant of our MS where the writing is pro
longed to a twenty-fifth line of the verso:
all other cases (see note on p. 13) are of
the recto, that is to say, where the page
would otherwise have to be turned
before the phrase or sentence was com
plete. The justification was no doubt
that not only a sentence but a section
was being concluded in this case.

Matt. xviii 18-22

xviii 22-27

[clxxxv]
vii Amen dico uobis q̃
[j.] ccxv cumque alligau-
tis super terram erunt
ligata et in caelo et
quaecumque solue-
ritis super terram
erunt soluta et in caelo
Iterum dico uobis q̃ia
si duo ex uobis consen-
serint super ter-
ra de omni re quacum-
que petierint fiet il-
lis a patre meo qui in
caelis est ubi enim sunt
duo uel tres congre-
gati in nomine meo
ibi sum in medio eoru-
Tunc accedens petrus
ad eum dixit dñe quo-
tiens peccabit in me
fater meus et dimit-
tam ei usque s

clxxxviii usque septuagies septies
x Ideo adsimilatum est
regnum cael m
homini reg-
rationem ponere cu- 5
et cum coe
pisset tionem po-
nere oblatum est ei
unus qui debe de
milia thalenta 10
cum autem non ha-
beret unde redderet
iussit eum dñs uen-
dari et uxorem eius
et filios et omnia q̃ae 15
habebat et reddi
Procidens autem seruus
ille orabat eum di-
cens entiam ha-
be in me et omnia 20
reddam tibi miser
autem d eru-
sit eum et
t ei

Both columns of this page are in a very bad state of preservation. At lines 8 and 18 of col. *a* the marginal cyphers (clxxxvi x, clxxxvii v l. clxlvi) have gone altogether, and so have lines 23 and 24 of the text.

l. 3. erunt: -unt apparently in ligature.

l. 11. de omni re quacumque: our MS reinforces Wordsworth's text and a very small group of MSS in this reading, where St Jerome (or the text that lay before him) reproduces literally the Greek *περὶ παντός . . ὅς ἐστιν*.

l. 14. sunt: -unt in ligature.

l. 2. adsimilatum: so here most MSS and Wordsworth's text, but assimilatum has just enough support to make it not improbably right.

l. 17. seruus: the second u appears to be in ligature with the final s.

l. 22. dñs not dominus was obviously written by our scribe, as throughout this parable and those of the good seed, of the workmen, and of the vineyard, pp. 16 col. *a* l. 17; 36 col. *b* l. 16 (with note); 43 col. *b* l. 18. See also p. 12 col. *b* l. 5.

Matt. xviii 28-32

xviii 32-xix 2

Egressus autem seruus
 ille inuenit unum
 de conseruis suis qui
 debebat ei centum
 5 denarios et tenens
 suffocabat eum dicens
 redde quod debes-et
 procidens conseruus
 eius rogabat eum di
 10 cens patientiam ha
 be in me et omnia
 reddam tibi illè au
 tem noluit sed abít
 et misit eum in car
 15 cerem donec redde
 ret debitum
 Videntes autem con
 serui eius quae fiebant
 contristati sunt ual
 20 de et uenerunt et
 narrauerunt dño
 suo omnia quae fac
 ta erant
 Tunc uocauit illum

dñs suus et ait illi
 serue nequam omne
 debitum dimisi tibi
 quoniam rogasti
 me non ergo oportuit
 te misereri con
 serui tui sicut et ego
 tui misertus sum et
 iratus dñs eius tradi
 dit eum tortoribus
 quoad usque rederet
 uniuersum debitu-
 sic et pater meus cae
 lestis faciet uobis si
 non remisieritis unus
 quisque fratri suo
 de cordibus uestris
 Et factum est cum con
 summasset ih̄s ser
 mones istos migra
 uit a galilaea et ue
 nit in fines iudaeae
 trans iordanem et
 secutae sunt eum tur

clxxxviii
 vi
 mr ciii

- l. 6. dicens: -ns in ligature.
 l. 7. I think there is a point after
 debes: but if so, it is no doubt by the
 second hand.
 l. 8. conseruus: -us in ligature.
 l. 13. abit with accent; see above p. 8
 col. a l. 9.
 l. 18. fiebant: -nt in ligature.
 l. 22. quae facta erant: with Words-
 worth and a small group of the best
 S. Italian MSS for Greek τὰ γενόμενα,
 which it perhaps represents better than
 the facta fuerant of the majority.

- l. 11. rederet is doubtless a mere slip
 of the scribe's pen: compare col. a l. 15.
 l. 15. unus: -us in ligature.
 l. 18. I cannot see more than v: but
 it should no doubt be vi.
 l. 23. Note the spelling iordanem,
 which is supported by one other old
 MS of the Vulgate Gospels, Words-
 worth's M, and by the oldest MS of St
 Augustine *de consensu euangelistarum*:
 it is not impossibility a correction of St
 Jerome's which failed to oust the
 familiar form iordanen. But our MS is
 not consistent: see Mc. iii 8 (p. 82
 col. a l. 22).

Matt. xix 2-7

xix 7-12

bae multae et c	mo	
rauit eos ibi	da	
Et accesserunt ad eu-	et	
pharisei temptan	qu	
tes eum et dicentes	du	5
si licet homini dimit	tri	
te e uxorem suam	mi	
quacumq. ex causa	tr	
Qui respondens ait	no	
eis non legistis quia	^{clxl} ⁱⁱ Dico	10
qui fecit ab initio	^{mR cv} ^{l. clxlv} qu	
masculum et femi	rit	
nam fecit eos et di	si o	
xit propter hoc di	et	
mittet homo patrē	ch	15
et matrem et adhae	du	
rebit uxori suae et	Dicu	
erunt duo in carne	si it	
una itaque iam	ni	
non sunt duo sed una	exp	20
caro quod ergo dñs	dix	
coniunxit homo	piu	
non separet	sed	
Dicunt illi quid ergo	Sun	

The page is legible as far as it is extant: but besides the loss of most of col. *b* there are several holes in the vellum which have destroyed letters here and there, e.g. at the end of l. 1 and the beginning of l. 7.

l. 4. temptantes: see above, on p. 24 col. *b* l. 23.

l. 8. quacumq.: the abbreviation in the middle of the line is no doubt due to the desire to finish the paragraph without commencing a new line.

l. 1. mo[ses]: our MS. doubtless wrote here as elsewhere Moses, not Moyses: see p. 48 col. *b* l. 6.

ll. 11, 17. margins: owing to a tear in the vellum, the last cyphers have in two cases disappeared.

l. 19. The traces of the commencement of the third letter in this line are more like *c* than *s*; and therefore our MS probably read homini cum, not hominis cum.

Matt. xix 12-16

xix 16-21

secund

	tero	ne quid boni facia-
	sunt	ut habeam uitam
	sunt	aeternam
	t sunt	Qui dixit ei quid me in
5	psos	terrogas de bono
	rop	unus est bonus dñ si
	crū	autem uis ad
	re	ingredi serua man
		data dicit illi quae
10	t ei	Ih̄s autem dixit non
	nus	homicidium facies
	ora	non adulterabis nō
	tem	facies furtum non
		falsum testimoniu-
15	nite	dices honora patre tuu-
	ite	et matrem et diliges
	d me	proximum tuum sic
	est	ut te ipsum
	aelo	Dicit illi adolescens
20	posu	haec omnia custo
	abiit	diui quid adhuc mi
		hi deest
	edens	clxliiii ii Ait illi ih̄s si uis perfec
	er bō	m̄r cviii l. ccxviii tus esse uade uende

l. 2. sunt: -nt in ligature.

ll. 3, 4. sunt: -unt in ligature.

l. 6. There is not room in the line for [eunuchizauerunt p]rop: our MS therefore gave [castrauerunt p]rop.

ll. 9, 14, 22. Paragraphs ended with each of these lines, and as they all happen to be short lines—l. 9 capiat, l. 14 increpabant eos (or eis), l. 22 inde—no part of them has survived.

l. 7. A hole in the vellum has destroyed the end of this line: cf. p. 35 col. a l. 7, where however traces of nearly all the letters survive.

l. 15. tuum after the end of the line is an addition (which at first I did not detect) in smaller script, and is doubtless wrong.

Matt, xix 21-25

xix 26-29

quae habes et da pauperibus et habebis thesaurum in caelo et ueni sequere me

clxlv
ii
mr cviii
l- ccxx
Cum audisset autē adolescens uerbum abiit tristis erat enim habens multas possessiones
Ih̄s autem dixit discipulis suis amen dico uobis quia diues difficile intrabit in regno caelorum
Et iterum dico uobis facilius est camellum per foramen acus transire quam diuitem intrare in regnum caelorum
Auditis autem hiis discipuli mirabantur ualde quia quis ergo poterit saluus esse

Aspiciens autem ih̄s xit illis apud homines hoc impossibile apud dñm autem nia possibilia sunt
Tunc respondens dixit ei ecce reliquimus omnes secuti sumus te quia ergo erit nobis

clxlv
x
Ih̄s autem dixit illis amen dico uobis uos qui secuti estis me in regenerat

clxlvii
v
l- cclxxii
Sedebitis et uos super sedes duodecim iudicantes duodecim tribus israel
clxlviii
ii
mr cx
l- ccxxi
Et omnis qui reliquit domum uel fratrem aut sorores aut patrem

The page is excellently clear for the most part: but both the top margin and the outer margin of col. *b* have been cut close, and the last few lines of col. *a* are badly stained.

ll. 4, 24. These are both good examples of lines extended beyond the usual length at the end of a paragraph, to avoid wasting the greater part of a line.

l. 14. regno: see p. 29 col. *a* l. 3.

l. 1 sqq. The right hand margin of this column (and of course therefore the outer margin of col. *a* on p. 36) is cut away, so that every line has lost something.

l. 3. impossibile: the unassimilated *n* seems to be given by all Wordsworth's MSS.

l. 18. This is a good instance of a new section beginning in the middle of a sentence: the reason being that whereas the previous lines have no parallel in the other Gospels, the four that follow have their equivalent in Luc. xxii 30.

Matt. xix 29-xx 4

xx 4-9

t matrem aut uxo
m aut filios aut agros

opter nomen meu-
ntuplum accipiet

5

uitam aeternam
ssidebit

ti autem erunt
mi nouissimi et

10

ouissimi primi
mile est enim regnu-

aelorum homini
atri familias qui
xiit primo mane
onducere operarios

15

uineam suam con-
entione autem fac

cum operaris ex
enario diurno mi
et eos in uineam sua-

20

egressus circa hora-
ertiam uidit alios

antes in foro otio
s et illis dixit ite et
os in uineam et quod

iustum fuerit dabo
uobis illi autem abierunt

^{autem}
Iterum exiit circa sex
tam et nonam hora-
et fecit similiter

Circa undecimam ue-
ro exiit et inuenit
alios stantes et di-
cit illis quid hiic sta-
tis tota die otiosi di-
cunt ei quia nemo
nos conduxit dicit
illis ite et uos in ui-
neam cum sero
autem factum esset
dicit dñs uineae pro

curatori suo uoca-
operarios et redde-
illis mercedem incipi-
ens a nouissimis usque
ad primos

Cum uenissent ergo
qui circa undecimā
horam uenerant

l. 17. The correction to operariis seems to be *prima manu*, and so too the addition of autem in col. b l. 3. But it would not be possible to say more with certainty, in these and all similar cases, than that the correction is so nearly contemporary that no change of handwriting is discernible. It is noteworthy that in both these two cases the original reading of our MS is supported by one only of Wordsworth's MSS, and in both cases one of the 'Irish' group.

l. 2. abierunt : -nt in ligature.

l. 9. hiic is quite clear: our MS is alone in giving this form here: but cf. p. 21 col. a l. 16.

l. 16. dñs: for the regular use of the abbreviated form of dominus in the parables see p. 31 col. b. It is likely that the interpretation of the respective parables (the lord of the vineyard, the father of the two sons, and so on, standing for God) influenced the use of the scribe.

Matt. xx 9-14

xx 14-20

acceperunt singulos
denarios uenientes
autem et primi arbi
trati sunt quod plus
essent accepturi ac
ceperunt autem et
ipsi singulos denari
os et accipientes mur
murabant aduersus
patrem familias di
centes hii nouissimi
una hora fecerunt
et pares illos nobis
fecisti qui portau
imus pondus diei et aes
tus at ille respon
dens uni eorum dixit
amice non facio tibi
iniuriam nonne ex
denario conuenisti
mecum tolle quod
tuum est et uade uo
lo autem et huic no
uissimo dare sicut et

tibi aut non licet mi
hi quod uolo facere
an oculus tuus neq̃a
est quia ego bonus su
sic erunt nouissimi 5
primi et primi nouis
simi multi sunt eni
uocati pauci autem
electi

ccii
ii
MR cxii[i]
l. ccxx[ii] Et ascendens ih̃s hiero 10
solymam adsumpsit .xii.

discipulos et ait illis
ecce enim ascendimus
hierosolymam et fi
lius hominis tradet̃ 15
principibus sacerdo
tum et scribis et con
demnabunt eum mor
te et tradent eum
gentibus ad deluden
dum e flagellandū 20
et cru i figendum et
tertia ie resurget
Tunc accessit ad eum

ccii
vi
MR cxii[i]

This page (and therefore also p. 38) is preserved in two separate pieces. The left hand margin of the second piece is cut very close to the writing.

- l. 9. aduersus: -us in ligature.
l. 12. fecerunt: -nt in ligature.

l. 11. .xii.: added outside the line perhaps by the original scribe: for .xii. compare pp. 102 b l. 9, 103 a l. 20, 105 b l. 10.

ll. 12, 13. Our MS has two unique readings in these two lines, omission of secreto after discipulos, and addition of enim after ecce: probably its exemplar was mutilated just here.

l. 13. ascendimus: -us in ligature.

ll. 21-23: each line has lost one letter, owing to a hole in the vellum.

l. 22. cru[c]i figendum: see on p. 68 col. a l. 15.

Matt. xx 20-24

xx 24-30

mater filiorum zeb
 daei cum filiis suis ad
 orans et petens aliqu
 ab eo qui dixit ei quid
 5 uis ait illi dic ut sede
 ant hii duo filii mei
 unus ad dexteram
 tuam et unus ad si
 nistram in regno tu
 10 Respondens autem ih
 dixit nescitis quid pe
 tatis potestis bibere
 calicem quem ego bi
 biturus sum dicunt
 15 ei possumus ait illis
 calicem quidem meu
 bibetis sedere aute
 ad dexte ram mea
 et sinistram non es
 20 meum dare obis sed
 quibus par tum est
 a patre meo
 ii Et audiente decim
 indignati sunt de du

obus fratribus
 Ih̄s autem uocauit eos
 ad se et ait scitis quia
 principes gentium do
 minantur eorum
 et qui maiores sunt
 potestatem exercent
 in eos non ita erit in
 ter uos sed quicumq̄e
 uoluerit inter uos
 maior fieri sit uester
 minister et qui uolue
 rit inter uos primus
 esse erit uester seruus
 ccciii
 iiii Sicut filius hominis
 mr cxv non uenit ministra
 j-j lxli ri sed ministrare et
 dare animam suam
 redemptionem pro
 multis
 ccv
 ii Et egredientibus eis ab
 mr cxvi hiericho secuta est eu
 l-j cccxiii turba multa et ecce
 duo caeci sedentes se

This column is an excellent illustration of the fact that some letters may be legible in the MS but not in the photograph, and others in the photograph but not in the MS.

l. 14. dicunt: -nt in ligature.

ll. 20-23. Each of the three complete lines has lost a letter from a tear in the vellum: on the other hand the holes in ll. 17, 18 are previous to the use of the MS by the scribe, so that nothing has been lost.

l. 23. The marginal cyphers should be ccciii, mr cxiii, l. cclxx: but nothing is visible of them now.

At the top of the page the margin is cut just where secund ought to have been.

l. 7. exercent: -nt in ligature.

Matt. xx 30-xxi 1

xxi 1-7

matth

cus uiam audierunt
 quia ih̄s transiret
 et clamauerunt di
 centes dñe miserere
 nostri fili dāuid tur
 ba autem increpa
 bat eos ut tacerent
 at illi magis clamabant
 dicentes dñe misere
 re nostri fili dāuid
 Et stetit ih̄s et uocauit
 eos et ait quid uultis
 ut faciam uobis dicunt
 illi dñe ut aperiantur
 oculi nostri miser
 tus autem eorum ih̄s
 tetigit oculos eorum
 et confestim uiderunt
 et secuti sunt eum
 Et cum adpropinquas
 sent hierosolymis et
 uenissent bethfage
 ad montem oliueti
 Tunc ih̄s misit duos dis

ccvi
 ii
 mr cxvii
 l-ccxxxi

cipulos dicens eis ite
 in castellum quod
 contra uos est et sta
 tim inuenietis asina
 alligatam et pullu
 cum ea soluite et ad
 ducite mihi et si quis
 uobis aliquid dixerit
 dicite quia dñs hiis
 opus habet et confes
 tim dimittet eos

5

10

ccvii
 vii
 j ci

Hoc autem factum est
 ut inpleretur quod
 dictum est per prophe
 tam dicentem
 dicite filiae sion ecce
 rex tuus uenit tibi man
 suetus sedens super
 asinam et pullum fi
 liu m subiugalis
 Euntes autem discipu
 li fe cerunt sicut
 praecepit illis ih̄s et
 adduxerunt asinam

15

20

ccviii
 ii
 mr cxviii
 l-ccxxxiii

- l. 1. audierunt : -nt in ligature.
- ll. 5, 10. fili with accent, no doubt by the second hand.
- l. 8. clamabant : -nt in ligature.
- l. 13. dicunt : -unt in ligature.
- l. 14. aperiantur : -nt- in ligature.
- l. 18. uiderunt : -unt in ligature.
- l. 20. margin : the cypher for St Luke should be ccxxxii and not, as our MS gives it, ccxxxi.

- ll. 16-20. It is impossible to say off-hand whether the marginal dots marking the Scripture quotation are by the first or the second hand. There is no difference in the ink : but on the other hand not all the O. T. quotations are thus marked (see p. 9 col. b l. 13), and it is possible that all dots and accents in the MS are *m*. 2. Cf. p. 41 col. a, p. 44 col. a.

- ll. 20, 22. Original holes in the vellum account for the gaps in these lines : cf. p. 40 col. a ll. 20, 22.

Matt. xxi 7-11

xxi 11-15

et pullum et inposu
erunt super eis uesti

menta sua et eum de
super sedere fecerunt

5 Plurima autem tur
ba strauerunt ues
timenta sua in uia alī
autem caedebant
ramos de arborib^us
et sternebant in uia

10 Turbae autem quae
praecedebant et
quae sequebantur
clamabant dicentes

15 osanna fili dauid be
nedictus qui uentu
rus est in nomine dñi

osanna in altissimis
Et cum intrasset hie

20 rosolymam com
mota est uniuerſa
ciuitas dicen s quis

est hic populi autem
dicebant hic est ih̄s

profeta a nazareth
galilaeae

ccxi i uit Et intra ih̄s in templu^u
MR CCXI dī et eiciebat omnes
l. CCXXXVIII j. xxi uendentes et ementes
in templo et mensas
nummulariorum
et cathedras uenden
tium columbas euer
tit et dicit eis scribt^um
est domus mea domus
orationis uobis uo
cabitur uos autem
fecistis eam spelun

cam latronum
ccxii x Et accesserunt ad eu^u
caeci et claudi in tem
plo et sanauit eos

ccxiii v Videntes autem prin
l. CCXXXV cipes sacerdotum
et scribae mirabilia
quae fecit et pueros
in templo clamantes et dicentes
ó sanna filio dauid

l. 4. fecerunt : -unt in ligature.

l. 7. alī with accent: this shews
either that abīt, petīt can have been
written by our scribe as equivalent to
abiit, petiit, *or* that the accent is by the
first hand. See on p. 8 col. a l. 9.

l. 15. The correction looks as though
it might be by the first hand.

l. 16. uenturus est: so nearly all the
best MSS for uenit of O. L. and the
liturgy. St Jerome wanted to shew the
future meaning of the word ἐρχόμενος.

ll. 20, 22. See note on p. 39 col. b.

l. 11. domus 2^o: -us in ligature.

l. 12. uobis is cancelled in the usual
manner of the MS by slanting lines.

ll. 14-21. These eight lines are
covered, but not so as to render them
illegible, by the stamp of the St Gall
library book-plate running across them,
a shield with bear rampant, and the
legend SIG. MONAST. SANC. GALLI.

l. 23. in templo: apparently *m. p.*

l. 24. ó accented, and therefore pre-
sumably a separate word, as in the codex
Amiatinus: but not in col. a ll. 15, 18.

Matt. xxi 15-20

xxi 20-24

indignati sunt et di
xerunt ei audis quid
isti dicant ih̄s autē
dicit eis utique num
quam legistis quia
ex ore infantium et
lactantium perfe
cisti laudem

CCXliii
vi Et relictis illis abiit fo
mr CXX ras extra ciuitatē
in bethaniam ibiq̃e
mansit mane autē
reuertens in ciuita
tem esuriit et uidens
fici arborem unam
secus uiam uenit
ad eam et nihil inue
nit in ea nisi folia tan
tum et ait illi num
quam ex te fructus
nascatur in sempi
ternum et arefac
ta est continuo ficul
nea et uidentes dis

cipuli mirati sunt
dicentes quomodo
continuo aruit

CCXV
vi Respondens autem
mr CXXliii ih̄s ait eis amen dico 5

uobis si habueritis
fidem et non haesita
ueritis non solum de
ficulnea facietis sed
et si monti huic dixe
ritis tolle et iactare
in mare fiet 10

CCXvi
liii Et omnia quaecumq̃
mr CXXV petieritis in oratio
j. cl ne credentes accipietis 15

CCXvii
ii Et cum uenisset in tem
mr CXXvii plum accesserunt
l. CCXI ad eum docentem prin
cipes sacerdotum et
seniores populi dicen
tes in qua potestate
haec facis et quis tibi
dedit hanc potestate
Respondens ih̄s dixit
illis 25

l. 3. dicant: so the best MSS of both groups. dicunt of the other MSS is no doubt the O. L. reading; dicant is St Jerome's more correct rendering of the indirect interrogative. Compare p. 46 col. a l. 11: but in p. 42 col. a l. 23 our MS wrongly gives the indicative.

ll. 6-8. The dots give the impression of being by the first hand: but see note on p. 39 col. b l. 19.

l. 14. uidens: -ns in ligature.

l. 11. tolle et iactare is quite certainly the reading of our MS: it would be attractive to suppose that Jerome wrote tollere et iactare, but it is more probable that iactare for iacta te is a slip of our scribe, either by reminiscence of the Old Latin or by wandering of the eye to the following mare.

l. 13. Note quaecumq̃ at the end of the line.

l. 25. See note on p. 13 col. b l. 24.

Matt. xxi 24-28

xxi 28-32

second

interrogabo uos et
ego unum sermonem
quem si dixeritis mihi
et ego uobis dicam in
5 qua potestate haec
facio baptismum io-
hannis unde erat e
caelo an ex homini
bus at illi cogitabant
10 inter se dicentes si di-
xerimus e caelo dicet
nobis quare ergo non
credidistis illi si autē
dixerimus ex homi-
15 nibus timemus tur-

ent
bam omnes habent
iohannem sicut pro-
fetam et responden-
tes ihū dixerunt nes-
20 cimus at illis et ipse
nec ego dico uobis in
qua potestate haec
facio

ccxviii

x

Quid autem uobis ui-

detur homo quidam
habebat duos filios
et accedens ad primū
dixit fili uade hodie
operare in uinea mea
ille autem respondens
ait nolo postea autē
paenitentia motus
abiit accedens autē
ad alterum dixit si
militer at ille respon-
dens ait eo dñe et non
iuit quis ex duobus fe-
cit uoluntatem pa-
tris dicunt nouissimus

Dicit illis ih̄s amen di-
co uobis quia publi-
cani et meretrices
praecedunt uos in
regno dī uenit enī
ad uos iohannis in
uia iustitiae et non
credidistis ei publi-
cani autem et mere-

l. 9. cogitabant: -nt in ligature.

l. 12. non: -on in ligature.

l. 16. habent: -nt in ligature.

ll. 16, 20. The corrections in these lines are in a bold hand, certainly contemporary, almost certainly that of the scribe himself.

l. 19. nes/cimus: contrast the better division of respondens p. 7 col. b l. 4.

l. 23. facio: a small group of the best MSS have rightly faciam. See p. 41 col. a l. 3.

l. 6. respondens: -ns in ligature.

l. 12. non: -on in ligature.

l. 15. nouissimus: -us in ligature.

There is no more difficult problem of text in the Vulgate Gospels: and though it cannot be ultimately dissociated from the further problem of the order of 'I go not and went' and 'I go and went not', it is certain that for St Jerome, as for O.L., 'I go not and went' came first in place. Except the Milan MS all the best MSS agree with our MS against Wordsworth's primus: yet nouissimus may be a case of scribes harking back to a familiar O.L. reading.

Matt. xxi 32-35

xxi 35-41

[m]atth

trices crediderunt
ei uos autem uidentes
nec paenitentiam
habuistis postea ut
crederetis ei
cc]xviii
ii Aliam parabolam au-
MR]cxxxviii
l.]ccxli dite homo erat pa-
ter familias qui plan-
tauit uineam et saepe
circumdedit ei
et fodit in ea torcu-
lar et aedificauit
turrem et locauit
eam agricolis et pere-
gre profectus est
Cum autem tempus
fructuum adpropin-
quasset misit seruos
suos ad agricolas ut
acciperent fructus
eius et agricolae ad-
prehens^{eius} seruis alium
cecid^{eius}erunt alium oc-
ciderunt alium ue-

ro lapidauerunt
Iterum misit alios ser-
uos plures prioribus
et fecerunt illis simi-
liter nouissime autem
misit ad eos filium suum
dicens uerebuntur
filium meum agricolae
autem uidentes
filium dixerunt intra-
se hic est heres uenite
occidamus eum et
habebimus heredita-
tem eius et adprehen-
sum eum eiecerunt
extra uineam et occi-
derunt cum ergo ue-
nerit dominus uineae quid
faciet agricolis illis
aiunt illi malos male
perdet et uineam lo-
cabit aliis agricolis qui
reddant ei fructum
temporibus suis

5

10

15

20

This page illustrates the deficiencies of photography. Every word can be read in the MS itself, for though the ink has at several places disappeared the impression of the pen is left on the vellum: but of that impression photography does not take complete account.

l. 6. The outer cyphers or letters in the margin have been cut away.

l. 18. I suspect that *adpropinqua* et was first written, as the *s* in the text does not take up enough room and there is a slight gap after it.

l. 14. *adprehensum*: here and in col. *a* l. 21 (as also *ib.* l. 17 *adpropinquasset*, p. 45 col. *a* l. 5 *adfectos*) the majority of Wordsworth's oldest and best MSS, followed by his text, do not assimilate the preposition.

Matt. xxi 42-46

xxi 46-xxii 5

Dicit illis ih̄s numquā
 legistis in scripturis
 . lapidem quem repro
 . bauerunt aedifican
 5 . tes hic factus est in
 . capud anguli a dño
 . factum est istud et
 . est mirabile in ocu
 . lis nostris
 10 Ideo dico uobis quia
 auferetur a uobis
 regnum dī et dabitur
 genti facienti fruc
 tus eius et qui cecide
 15 rit super lapidem is
 tum confringetur
 super quem uero ce
 ciderit conteret eu^m
 Et cum audissent prin
 20 cipes sacerdotum
 et pharisaei para
 bolas eius cognoue
 runt quod de ipsis
 diceret et quaeren

CCXX
 i
 MR CXXVIII
 l. CXXIII
 j. l[xx]xviii

tes eum tenere timu
 erunt turbas quonia^m
 sicut profetam eum
 habebant
 CCXXI
 v
 l. clxxxi Et respondens ih̄s di
 xit iterum in parabu
 lis eis dicens simile
 factum est regnum
 caelorum homini
 regi qui fecit nubti
 as filio suo et misit ser
 uos suos uocare in
 uitatos ad nubtias
 et nolebant uenire
 Iterum misit alios ser
 uos dicens dicite in
 uitatis ecce prandiu^m
 meum parauī tau
 ri mei et altilia occi
 sa et omnia parata
 uenite ad nubtias
 illi autem neglexe
 runt et abierunt
 alius in uillam sua^m

l. 2. scripturis. The page gives several instances of irregular spellings that had survived from O.L., but were quite certainly corrected by St Jerome: besides scripturis there are capud l. 6, profetam col. b l. 3, parabolis *ib.* l. 6, nubtias *ib.* ll. 10, 13, 21. In substantial variations the credit of our MS stands much higher than in orthography.

ll. 3-9. On the marginal dots see note on p. 39 col. b.

Matt. xxii 5-10

xxii 10-16

alius uero ad negoti
ationem suam reli
qui uero tenuerunt
seruos eius et contu
melia adfectos oc
ciderunt rex autē
cum audisset ira
tus est et missis exer
tibus suis perdidit
homicidas illos et
ciuitatem illorum
succendit tunc ait
seruis suis nubtiae

quidem paratae sunt
sed qui inuitati erant
non fuerunt digni
ite ergo ad exitus uia
rum et quoscumq̃
inueneritis uocate
ad nubtias et egres
si serui eius in uias
congregauerunt
omnes quos inuene
runt malos et bonos

et inpletae sunt nub
tiae discumbentiū

ccxxii
x

Intrauit autem rex
ut uideret discum
bentes et uidit ibi
hominem non uesti
tum ueste nubtiali
et ait illi amice quo
modo huc intrasti
non habens uestem
nubtialem at ille
ommutuit tunc
dixit rex ministris

5

10

ligatis pedibus et ma
nibus mittite eum
in tenebras exterio
res ibi erit fletus et
stridor dentium mul
ti autem sunt uocati
pauci uero electi

15

20

ccxxiii
ii
MR CXXX
l. ccxliii

Tunc abeuntes pha
risaei consilium in
erunt ut caperent
eum in sermone et

ll. 8, 9. exer[tibus *cod.*

l. 14. sunt : -unt in ligature.

l. 15. erant : -nt in ligature.

l. 11. As far as I can see the space in this line is due to the fact that at was originally written in the gap. Either then the scribe wrote at twice, and when he found it out erased the first of the two ; or having left no space at all when his exemplar gave one he erased at where he had first written it, and wrote it again after the space.

l. 14. eius is an early or contemporary addition ; but pedibus et manibus is an otherwise attested reading.

l. 18. mul[ti] : -ul- in ligature.

Matt. xxii 16-21

xxii 21-25

secund

mittunt e cipulos
 suos cum h ian
 ister
 mus quia uerax es
 5 et uiam erita
 doces et non est
 tibi cura de aliquo
 non enim respicis
 personam hominu
 10 dic ergo nobis quid
 tibi uideatur licet
 censum dare caesa
 ri aut non
 Cognita autem ih̄s ne
 15 quitia eorum ait
 quid me temptatis
 hyppocritae osten
 dite mihi nomisma
 census at illi obtu
 20 lerunt ei denarium
 Et ait illis ih̄s cuius
 est imago haec et
 superscriptio dic
 ei caesaris tunc a

illis redd e ergo quae
 s caesaris caesari
 et quae sunt dī dō
 Et audientes m
 sunt relicto eo
 abierunt
 In illo die accesserunt
 ad eum sadducaei
 qui dicunt non esse
 resurrectionem et
 interrogauerunt
 eum dicentes m
 ter moyses dixit si q
 mortuus fu
 habens filium du
 cat frater eius ux
 rem illius et suscite
 semen fr tri
 erant autem apud
 os septem fratres
 et primus xore duc
 ta defunctus est et
 non habens semen
 reliquit uxorem

[v]

l. 11. uideatur *m.* 1, corrected (by a slanting stroke drawn through the a) to uidetur, but wrongly: see p. 41 col. a l. 3.

l. 16. temptatis: this is our scribe's regular spelling, and considerations of space make it certain that he followed it here.

l. 18. nomisma: I do not think the letter after n is big enough for u.

l. 7. accesserunt: -nt in ligature. There are traces of what may be the signature v to the quaternion.

Matt. xxii 25-32

xxii 32-39

matth

tri suo similiter
 cundus et tertius
 que ad *septimum*
 ouissime autem
 mnium et mulier
 e
 urre
 uis erit de e
 x omnes m
 ab
 sp s autem
 erratis
 e ente
 as neque uirtute
 i n resurrect e
 ni e nu ent
 e ue entur
 e nge
 i d e ur
 rect tem r
 tuo on legistis
 quo ctum est a dō
 dicente uobis ego sū
 ds abr m et d̄s

isaac et d̄s iacob
 non est d̄s mortuoru
 sed uiuorum et
 audientes t e
 mirabantur
 trina eius 5
 vi ei audientes
 d silentium in
 set sadducaeis
 ene 10
 et interrogauit eu
 unus ex eis le
 tor temptans eum
 magister quod est
 mandatum magnū 15
 in lege ait illi ihs dī
 liges dñm dñm tuum
 ex toto r o et
 ex tota a et
 tot 20
 c est m et
 r
 secun
 e est es

ll. 1-19. Letters are lost from the left hand margin all through these lines.

l. 16. nubent: -nt in ligature.

l. 19. resur/rectione: -ur in ligature.

l. 7. The missing section numbers in the margin should be ccxxiii, m̄c cxxxi.

ll. 18, 19. ex... ex: in Mc. xii 30 the Greek has ἐξ throughout, and the Vulgate MSS ex without variant. Here the Greek has ἐν throughout with most O.L. MSS: the Vulgate MSS are divided, ex having preponderant authority on the first occasion, in on the third. St Jerome may have written (1) in thrice with the Greek; or (2) ex thrice as better Latin (e.g. in animo is different to ex animo); or (3) ex corde as the only possible Latin, but in anima, in mente.

Matt. xxii 39-46

xxii 46-xxiii 5

5 ccxxv
 ii
 mr cxxxliii
 l. ccxlv
 proximum tuum sic
 ut te ipsum in hiis
 duobus mandatis
 uniuersa lex pendet
 et prophetae
 10 Congregatis autem
 pharisaeis interro
 gauit eos ih̄s dicens
 quid uobis uidetur
 de xp̄o cuius filius est
 dicunt ei dauid ait
 illis quomodo ergo
 dauid in sp̄u uocat eu-
 dñm dicens dixit dñs
 15 . dño meo sede a dex
 . tris meis donec ponā
 . inimicos tuos scabil
 . lum pedum tuorum
 ccxxvi
 ii
 mr] cxxxliii
 20 l.] ccxliii
 Si ergo dauid uocat eu-
 dñm quomodo filius
 eius est et nemo po
 terat respondere ei
 uerbum neque ausus
 fuit quisquam ex illa

die eum amplius
 interrogare
 ccxxvii
 x Tunc ih̄s locutus est
 ad turbas et discip
 los suos dicens sup
 cathedram mosi se
 derunt scribae et p
 risaei omnia ergo q
 cumque dixerint u
 bis seruare et facit
 secundum opera u
 ro eorum nolite f
 cere dicunt enim e
 non faciunt
 ccxxviii
 v Alligant autem on
 1. cxxxviii
 ra grauia et inport
 bilia et inponunt
 in umeros hominu-
 digito a tem suo no
 lunt ea ouere
 ccxxviii
 ii Omnia uero opera su
 mr cxxxv
 1. ccxlii
 faciunt ut uidean
 tur ab hominibus
 dilatant enim fylac

l. 5. prophetae: by exception the right spelling is here given.

l. 17. scabillum: so the best MSS.

l. 19 margin: the scribe apparently first wrote ccxxvii but corrected to ccxxv at once. The symbols for Mark and Luke at the edge of the page have almost entirely gone. The section should have begun two lines lower down.

l. 21. There is hardly any space between est and et: but the t of est ends with the upward curl that denotes a break.

l. 23. ausus: -us in ligature.

In this column all the longer lines have lost one or two letters at the end of the line.

l. 6. mosi: as to spelling, our MS consistently gives Moses, and that is no doubt the true Vulgate reading, which St Jerome substituted, presumably on the authority of the Hebrew form, for the ordinary O.L. Moyses. On the other hand the odd genitive case-ending in -i is taken over from O.L.

ll. 18-21. A small hole has injured the middle of each of these four lines.

Matt. xxiii 5-12

xxiii 12-16

teria sua et magni
ficant fimbrias suas
amant autem pri
mos recubitus in ce
nis et primas cathe
dras in synagogis et
salutationes in foro
et uocari ab homini
bus rabbi

CCXXX
x

Vos autem nolite uo
cari rabbi unus enī
est magister uester
omnes autem uos fra
tres estis et patre
nolite uocare super
terram unus enim
est pater uester qui
in caelis est nec uo
cimini magistri quia
magister uester unus
est xps

CCXXXI
v
l. clxxviii

Qui maior est uestro
erit minister uester
qui autem se exalta

uerit humiliabitur
et qui se humiliaue
rit exaltabitur

CCXXXII
v
l. cxlii

Vae autem uobis scri
bae et pharisaei hyp
pocritae quia cludi
tis regnum caeloru
ante homines uos
enim non intratis
nec introeuntes si
nitis intrare ./. 5

CCXXXIII
x

Vae uobis scribae et
pharisaei hyppocri
tae quia circuitis
mare et aridam ut
faciatis unum prose
lytum et cum fuerit
factus facitis eum
filium gehennae
duplo quam uos 10
Vae uobis duces caeci
qui dicitis quicumq.
iurauerit in templu
nihil est qui autem 15 20

./. In latino exemplar post hunc capitulum ubi increpantur hyppocritae | qui cludunt regnum
caelorum sequitur hoc capitulum Vae uobis scribae et | pharisae hyppocritae qui comeditis
domos uiduarum oratione longa orantes | propter hoc amplius accipetis iudicium hiic uero non
habet hoc capitulum | unde arbitror apud latinos aliqua superflua inueniri

l. 4. cenis: so our MS always, and
so here all the older MSS. Compare
p. 60 col. a l. 18.

l. 15. uocare: all other MSS add
uobis, and our MS has probably omitted
it by *homoeoarcton*.

l. 20. unus: -us in ligature.

l. 4 margin. I cannot make sure of
the figure v.

l. 11. The last part of the note at the
foot of the page attached to this line
has been injured by chemical re-agent.
See further on it in the Introduction
and cf. p. 7 col. a. The 'Latin copy'
referred to was, I imagine, an Old Latin
rather than a Vulgate MS.

l. 22. quicumq. at the end of a line:
contrast p. 50 col. a ll. 7, 9.

Matt. xxiii 16-22

xxiii 22-26

iurauerit in auru^m
 templi debet stulti
 et caeci quid enim
 maius est aurum an
 5 templum quod sanc
 tificat aurum et q̄i
 cumque iurauerit
 in altare nihil est
 quicumque iuraue^{autē}
 10 rit in dono quod est
 super illud debet^{or} est
 caeci quid enim ma
 ius est donum an a^l
 tare quod sanctifi
 15 cat donum qui ergo
 iurat in altare iu
 rat in eo et in omni
 bus quae super illud sunt
 et qui iurauerit in
 20 templo iurat in illo
 et in eo qui inhabitat
 in ipso et qui iurat
 in caelo iurat in thro
 no dī et in eo qui se

secund

det super eum
 ccxxxiii
 v
 l. cxxxvi Vae uobis scribae et
 pharisaei hyppocri
 tae qui decimatis men
 tam et anetum et
 cymminum et reli
 quistis et reliquistis
 quae grauiora sunt
 legis iudicium et mi
 sericordiam et fide^m
 haec oportuit face
 re et illa non omit
 tere
 ccxxxv
 x Duces caeci excolan
 tes culicem camellu^m
 autem gluttientes
 ccxxxvi
 v
 l. cxxxv Vae uobis scribae et
 pharisaei hyppocri
 tae quia mundatis
 quod deforis est ca
 licis et parabsidis in
 tus autem pleni sunt
 rapina et inmundi
 tia pharisaeae caece

The page is in a bad state of preservation, but some things that cannot be read in the MS are legible in the photograph, and *vice versa*.

l. 1. in aurum: cf. ll. 8, 16. Is not our MS right (with the best MSS), and did not Jerome substitute in with acc., as more idiomatic, for in with abl.?

l. 11. apparently debet *m.* 1 (rightly), debitor est *m.* 2.

l. 18. sunt (-unt in ligature): added outside line, and in a different ink which in the photograph comes out more clearly than the text.

ll. 6, 15, 18. cymminum, camellum, hyppocritae: note the fondness of our MS for reduplicating letters wrongly. All three words are Greek, and we may be sure St Jerome used or restored the Greek orthography. Hyppocritae (an insular spelling) is constant in our MS.

l. 7. There appear to be some canceling marks for the second et reliquistis, but I could not be sure.

l. 22. sunt: -nt in ligature.

Matt. xxiii 26-29

xxiii 39-xxiv 3

munda prius quod ^{intus}
 est calicis et par
 dis ut fiat et id q
 deforis est mundu—
 xvii Vae uobis scribae et
 pharisei hyppocri
 tae quia si l
 saepulch eal
 quae
 hominib
 ena sunt
 ossib oru
 et urcitia
 sic e foris quide—
 pare
 tem pl
 po et
 Vae
 ph
 tae qui
 saepul profe
 rum et o at
 nu

The inside half only of a leaf is preserved on p. 51, just as p. 52 consists of the outside half only of a leaf.

l. 1. intus added outside the line.

l. 5. The marginal numbers should be cccxxvii, v, l. cccxxviii.

l. 11. sunt : -unt in ligature.

l. 19. The marginal numbers should be cccxxviii, v, l. cxl.

uobis non me uide
 bitis amodo donec
 dicatis benedictus
 qui uenit in nomi
 ne dñi 5
 ccxlii
 ii Et egressus ih̄s de tem
 mr cccxxvii
 l. cccxlviii pl b t et accesse
 runt cipuli eius
 ut ost derent ei
 aedifi ationes tem 10
 pli ips utem respon
 dens dix eis uidetis
 haec o nia amen
 dico uob s non re
 ling etur hic 15
 per lapi
 dem qui non destr
 atur
 Sedente autem eo
 super montem oli 20
 ueti accesserunt
 ad eum discipuli se
 to dicentes dic
 ndo haec

l. 6. The correction regressus appears to have no authority, whether in Greek, Old Latin, or Vulgate MSS.

ll. 7-15. A hole in the vellum has robbed each line of a couple of letters: but in ll. 15, 16, I think there was also an original hole before the scribe wrote.

l. 19. The margin, and with it the section numbers, is cut away here: they should be ccxliii, ii, mr cccxxviii l. cccxlviii.

Matt. xxiv 30-35

xxiv 35-41

te et mittet
 suos cum tu
 na et
 elec
 5 tuor
 mis cae
 ad ter

 m fico
 10 am
 m ramus eius
 erimus et
 ata scitis i
 prope est aes
 15 t uos cum
 aec
 uia prope
 uis
 uobis quia
 20 aeteribit haec
 donec om
 c omnia fiant
 et terra
 erba uero mea

non praet
 cclx vi De die autem
 mr clii hor
 ang
 nisi
 cclxi
 1. ccvii ▼ Sicut
 noe
 tus
 eni
 an
 medentes
 tes nuben
 tu traden
 ad eum die
 troiuit in
 noe et no
 uerunt do
 diluuium
 nes ita e
 tus fili hom
 cclxii
 1. ccxii ▼ Tunc duo er
 unus adsu
 unus relin
 duae mole

l. 8 is blank at the end, and a new paragraph began therefore with l. 9.

l. 9. fico with three good MSS; perhaps rightly, spite of p. 41 a l. 15.

l. 12. m. I wrote fuerimus (perhaps influenced by ramus in l. 11), which was corrected to fuerit.

l. 13. There seem to be two or three letters after scitis, of which the last is i: apparently exi or ixi. Possibly exi-de quia.

ll. 21, 22. The scribe apparently wrote omnia haec omnia.

l. 22. fiant: -nt in ligature.

St Gall 1395 Q. vi fol 5a (col b)

l. 4. The space shews that our MS read angeli caelorum without neque filius, and this is the true reading of the Vulgate in St Matthew. For St Mark see p. 101 col. a l. 12.

l. 13. Our MS read nuptu tradentes, which seems to be unique, though the O.L. codex b has nupto tradentes.

l. 15. introiuit: so all the older MSS, and I think it must be right, though intrare is the usual form in the Vulgate of Mt. and Lc.

St Gall 1395 Q. vi fol 5b (col a)

Matt. xxiv 47-xxv 1

xxv 1-8

inuenerit sic facien
tem amen dico uobis
quoniam super om
nia bona sua con
stituet eum
cclxvii
v Si autem dixerit ma
l. clviii lus seruus ille in cor
de suo moram facit
dñs meus uenire et
coeperit percutere
conseruos suos man
ducet autem et bibat
cum ebriis ueniet dñs
serui illius in die qua
non sperat et hora
qua ignorat et diui
det eum partemque
eius ponet cum hyp
pocritis illic erit fle
tus et stridor dentiũ
cclxviii
x Tunc simile erit regnu
caelorum decim uir
ginibus quae accipi
entes lampadas s

exierunt obuiam
sponso et sponsae
quinque autem ex eis
erant fatuae et quin
que prudentes sed
5
quinque fatuae ac
ceptis lampadibus
non sumpserunt oleu
secum prudentes ue
ro acceperunt oleu
10
in uasis suis cum lam
padibus moram
autem faciente spon
so dormitauerunt
omn s et dormierunt
15
me a autem nocte
cl or factus est
ecce sponsus uenit
exite obuiam ei
Tunc surrexerunt o
20
nes uirgines illae et
ornauerunt lam
es suas fatu
autem sapientibus

l. 4. con|stituet. There appears to have been some correction here, but I was not certain.

l. 12. bibat : -at in ligature.

l. 24. lampadas: the penultimate letter is injured by a hole in the vellum; after examining it with the help of the re-agent it appeared to me to be probably a and not e. Four good Vulgate MSS give in fact lampadas here by the original hand and lampades in v. 7 (col. b l. 23).

ll. 15-17. A hole in the vellum has destroyed several letters.

l. 15. dormierunt : -unt in ligature.

l. 24. sapientibus : without doubt dixerunt was added, to complete the clause, below the line, see note on p. 13 col. b l. 24: the vellum is torn away just under l. 24.

Matt. xxv 8-13

xxv 14-19

date nobis de oleo
 uestro quia lampa
 des nostra^eextin
 guntur responde
 5 runt prudentes di
 centes ne forte nō
 sufficiat nobis et uo
 bis ite potius ad uen
 dentes et te
 10 irent e
 mere uenit sponsus
 et paratae
 cum
 15 et clausa est
 nouissime ue
 et reli
 dicentes dñe dñe
 aperi nobis
 20 At ille respondens ait
 amen dico uobis ne
 e ita
 que q nesc

secund

cclxxviii

ii

mr cliiii

 v xx
 cjcxxviii

Sicut enim homo pro
 ficiscens uocauit ser

uos suos et tradidit
 illis bona sua

Et uni dedit quinque
 talenta alí autem

duo alíi uero unum
 unicuique secundu
 propriam uirtute

et pro tus est sta
 tim ab utem qui
 quinque talenta ac

ceperat et operatus
 est in eis et lucratus
 est alia quinque simi

liter qui duo accepe
 rat lucratus est alia
 duo qui autem unu

acceperat abiens fo
 dit in terra et abscon
 dit pecuniam dñi sui

post multum uero te
 poris uenit dñs seruo
 illorum et po

1. 1. The section number for Luke, cccxxviii, is wanting.

1. 2. proficiscens: clearly peregre was omitted, with a very good group of the oldest MSS. Jerome, I think, held himself at liberty to vary according to circumstances the rendering of a word like ἀποδημεῖν: cf. 1. 10.

1. 5. The full marginal numbers should be cclxx, v, l. cccxxviii.

1. 6. Note alí accented.

Matt. xxv 19-23

xxv 23-27

matth

suit rationem cum
eis et accedens qui
quinque talenta ac
ceperat obtulit alia
quinque talenta di
cens dñe quinque ta
lenta mihi tradidis
ti ecce alia quinque
superlucratus su^m
Ait illi dñs eius euge bo
ne serue et fidelis quia
super pauca fuisti fi
delis super multa te
constituam intra
in gaudium dñi tuⁱ
Accessit autem et qui
duo talenta accepe
rat et ait dñe duo ta
lenta tradidisti mi
hi ecce alia duo lucra
tus sum ait illi dñs
eius euge serue bone
et fidelis quia super
pauca fuisti fidelis

supra multa te con
stituam intra in gau
dium dñi tui
Accedens autem et qui
unum talentum ac
ceperat ait dñe scio
quia homo durus es
metis ubi non seminas
ti et congregas ubi nō
sparsisti et timens
abii et abscondi ta
lentum tuum in ter
ra ecce habes quod
tuum est
Respondens autem
dñs eius dixit ei serue
male et piger sciebas
quia meto ubi non
semino et congrego
ubi non sparsi opor
tuit ergo te mittere
pecuniam mea^m num
mulariis et ueniens
ego recepissem utiq^{ue}

ll. 10, 22. bone serue, serue bone. The Greek has δοῦλε ἀγαθὲ in both places and Wordsworth follows it: but so many Vulgate MSS, like our MS, invert the order on the first occasion that it is likely either that Jerome found it in his O.L. text (codex *b* in fact has the reading) and left it unaltered, or that he introduced it as a variation based on Latin idiom: bonus more frequently than other adjectives precedes its noun.

l. 15. It looks as though the scribe had written tuo or tuu(m).

l. 1. supra. Where O.L. had made no attempt to represent the difference between ἐπὶ ὀλίγα and ἐπὶ πολλῶν, Jerome writes super pauca, supra multa, certainly in verse 23, presumably (against our MS and AFY) in verse 21.

l. 21. mittere: so rightly, Jerome thus representing the simple Greek verb βαλεῖν against O.L. committere.

l. 22. mea: the line above, making it meam, is no doubt a subsequent addition, whether by the first or second hand.

Matt. xxv 27-32

xxv 32-37

quod meum est cum
usura tollite itaq̃
ab eo talentum et
date ei qui habet de
cim talenta

5

cclxxi
ii
mR xlii
l. ccxxx

Omni enim habenti da
bitur et abundabit

ei autem qui non ha
bet et quod uidetur
habere auferetur

10

cclxxii
v
l. ccxxx

Et inutilem seruuum

eicite in tenebras
exteriores illic erit

15

cclxxiii
x

fletus et stridor dentiu-

Cum autem uenerit
filius hominis in ma
iestate sua et omnes
angeli cum eo tunc
sedebit super sedem
maiestatis suae et
congregabuntur
ante eum omnes gen
tes et separabit eos

20

ab inuicem sicut pas
tor segregat oues ab
haedis et statuet o
ues quidem a dextris
suis haedos autem
a sinistris

Tunc dicet rex hiis qui

a dextris eius erunt
uenite benedicti pa
tris mei possidete pa
ratum uobis regnu-

a constitutione mñ
di esuriui enim et de
disti mihi manduca

re sitiui et dedistis
mihi bibere hospes
eram et collegistis
me nudus et operuis
tis me infirmus et ui
sitastis me in carcere
eram et uenistis ad me

Tunc respondebunt
ei iusti dicentes dñe
quando te uidimus

l. 5. decim: as on p. 53 col. a l. 22.

l. 15. dentium: -nt- in ligature.

l. 18. omnes: -es in ligature.

l. 17. collegistis: here and at p. 57 col. a l. 6, col. b l. 5 our MS gives the right grammatical form, and it seems inconceivable that St Jerome should have left standing (much less introduced) solecisms like collexistis colleximus. These, though found in the South Italian (and Northumbrian) group of Vulgate MSS, must be treated as persistent re-introductions from the Old Latin

Matt. xxv 37-42

xxv 42-46

esurientem et paui
 mus sitientem et de
 dimus tibi potum
 quando autem te
 uidimus hospitem
 et collegimus te aut
 nudum e ooperu
 imus aut ando
 te uidimus firmu
 aut in carcere et
 uenimus ad te
Et respondens rex di
 cet illis amen dico
 uobis quando fecistis
 uni de hiis fratribus
 meis minimis mihi
 fecistis
Tunc dicet et hiis qui
 a sinistris erunt dis
 cedite a me maledic
 ti in ignem aeternu
 qui paratus est dia
 bolo et angelis eius
 esuriui enim et non

de stis
 care sitiui
 distis mihi
 pes eram et non co
 legistis me nudus et
 non operuistis me
 infirmus et in carce
 re et non uisitastis me
Tunc respondebunt
 et ipsi dicentes dñe
 quando te uidimus
 esurientem aut siti
 entem aut hospitem
 aut nudum aut in
 firmum uel in car
 cere et non ministra
 uimus tibi
Tunc respondebit il
 lis dicens amen dico
 uobis quamdiu non
 fecistis uni de mino
 ribus his nec mihi fe
 cistis et ibunt hii in
 supplicium aeternu

Throughout this column one letter, or in the case of a new paragraph two letters, have been lost at the beginning of the line: in lines 2, 4, 5, 7, 10, 11, 16 part of the letter is still visible. And p. 58 col. *b* suffers a similar loss at the end of the lines.

ll. 7-9. A hole in the vellum is responsible for the disappearance of two letters apiece in these lines.

l. 8. *te* is added by the second hand, but the original reading was right.

l. 14. *quando* is corrected into *quandiu*.

ll. 1-3. The vellum is torn away and with it the second part of each of these three lines, as well as the final letter of l. 4.

l. 22. *his* with accent: elsewhere in the parable *hiis* is used, p. 56 col. *b* l. 7, and this page col. *a* ll. 15, 18.

Matt. xxv 46-xxvi 6

xxvi 6-12

5

nes

cclxxiii
i
mr clvi
l. cclx
j. xx

uu

hominis

10

cclx[xv]
vi
mr clvii

15

20

cclxxvi
i
mr clviii
l. lxxiii
j. lxlvi

C

ess

hs

cclxxvii
iii
mr clviii
j. lxlvi

in bethania in do
simonis leprosi a
cessit ad eum mul
habens alabastr
unguenti pretio
et effud eum sup
capu ius recu
beni

Vident s autem di
puli indignati su
dicentes ut quid
ditio haec potui
istud uenumda
to et dari paup
bus sciens aut
ih̄s ait illis quid m
lesti estis mulie
opus bonum ope
ta est in me
per pauperes ha
tis uobiscum me
tem non sem
betis

Mittens enim h

l. 7. The section begins at xxvi 2 (not, as in Wordsworth, at xxvi 1): rightly, for verse 1 is peculiar to Mt. and is part of the long section in canon x beginning at xxv 31.

l. 24. The marginal cyphers are by the later (eighth century?) hand.

This column, hopelessly illegible otherwise, was read for the most part with ease when held up to the light.

ll. 6-9. A hole in the vellum has destroyed letters in the middle of these lines.

l. 6. Between effudit and super there is what seems to be eum, apparently erased: yet I do not think I have noticed any erasure elsewhere in our MS.

l. 23. The space seemed at first too long for -be-: but the t is under the latter part of m in l. 22, and there is not nearly room for -bebitis.

Matt. xxvi 12-17

xxvi 17-22

matth

unguentum hoc in
corpus meum ad sae
peliendum me fecit
Amen dico uobis ubi
cumque praedicatu-

fuerit hoc euuange
lium in toto mundo
dicetur et quod haec
fecit in memoriam
eius

ii Tunc abiit unus de duo
decim qui dicitur
iudas scarioth ad
principes sacerdo
tum et ait illis quid
uultis mihi dare et
ego uobis illum tra
dam at illi consti
tuerunt ei triginta
argenteos et exin
de quaerebat opor
tunitatem ut eum
traderet

Prima autem azymo

rum accesserunt
discipuli ad ih̄m dicen
tes ubi uis paremus
tibi comedere pascha
At ih̄s dixit ite in ciui

5

tate ad quendam et
dicite ei magister di
cit tempus meum pro
pe est aput te facio
pascha cum discipu
lis meis et fecerunt
discipuli sicut con
stituit illis ih̄s et pa
rauerunt pascha

10

Vespere autem facto
discumbebat cum
duodecim discipulis

15

Et edentibus illis dixit
amen obis quia

cclxxviii
iiii
mr clxi
j. cxxi

cclxxx
i
mr clxii
l. cclxxviii
j. cxxii

unus uest um me
traditurus estiet
contristati ualde
coeperunt singuli

20

dicere numquid ego sum
dñe

l. 11. The full marginal note should be cclxxviii, ii, mr clx, l. cclxiii.

l. 17. Both here and in v. 25 (p. 60 col. a l. 14) our MS has illum where all other MSS read eum. In the oblique cases I think Jerome tends to use eum etc. of our Lord, illum etc. of any one else: compare e.g. Mc. xiv. 57-69.

l. 3. uis accented.

ll. 19, 20. A hole in the vellum; compare p. 60 col. a ll. 19, 20.

l. 21. Between est and et the rubricated i is inserted (as well as in the margin) to mark the commencement of the new section in the middle of the line. I do not think that space had been left for it: probably the scribe ought to have begun a new line, and when the section-numbers were added (presumably after the text was finished) the device adopted was the simplest means of remedying his error.

Matt. xxvi 23-26

xxvi 27-31

cclxxxi
ii
MR clxiii
l. cclxviii At ipse respondens
5 ait qui intingit me
 cum manum in pa-
 rabsidem hic me tra-
 det filius quidem ho-
 minis uadit sicut scrib-
 tum est de illo
cclxxxii
vi
MR clxiii Vae autem homini
10 illi per quem filius ho-
 minis traditur bo-
 num erat ei si natus
 non fuisset homo ille
cclxxxiii
x Respondit^{ens} autem iu-
15 das qui tradidit illu-
 dixit numquid ego
 sum rabbi ait illi
 tu dixisti
cclxxxiii
i
MR clxv
l. cclxvi
j. lxv Cenantibus autem
20 eis acc^{ens} panē
 et bene^{ens} ixit ac fregit
 deditque discipulis
 suis et ait accipite
 et comedite hoc est
 corpus meum

cclxxxv
ii
MR clxvi
l. cclxv Et accipiens calicem
 gratias egit et dedit
 illis dicens bibite ex
 hoc omnes hic est enī
 sanguis meus noui
 testamenti qui pro
 multis effundetur
 in remissionem pecca-
 torum dico autem
 uobis non bibam á
 modo de hoc genime^{ine}
 uitis usque in diem
 illum cum illud bi-
 bam uobiscum nouu-
 in regno patris mei
cclxxxvi
vi
MR clxvii Et hymno dicto exie-
 runt in montem oli-
 ueti
cclxxxvii
iii
MR clxviii
j. clii Tunc dicit illis ih̄s om-
 nes uos scandalum
 patiemini in me in
 ista nocte
cclxxxviii
vi
MR clxviii Scribunt enim
 percutiam pastore[—]

l. 10. traditur: nothing illustrates
 more clearly the excellence of our MS
 than its faithfulness to the present tense
 in the variations (in the narratives of
 the Passion) between tradit traditur
 funditur effunditur on the one side and
 tradet tradetur fundetur effundetur on
 the other, Matt. xxvi 24, 45, 46, Mc.
 xiv 21, 24, 41, 42, Luc. xxii 20, 22.
 The only exception is Matt. xxvi 28,
 p. 60 col. b l. 7.

l. 13. The correction is *manu prima*.

l. 18. cenantibus: so all the best
 MSS, though Wordsworth reads cae-
 nantibus. See p. 49 col. a l. 4.

St Gall 1395

l. 10. The á appears to be accented
 (no doubt by the second hand), in order
 to mark the preposition.

l. 11. The correction is not by the
 first hand.

Q. vii fol 1 b

Matt. xxvi 31-36

xxvi 36-40

et disparentur o
ues gregis postqua
autem resurrexero
praecedam uos in
galilaeam

cc]xxxviii
i]
mr] clxx
l. cc]lxxv
j. c]xxvi

Respondens autem
petrus ait illi etsi o
nes scandalizati fu
erint in te ego num
quam scandalizabor
Ait illi ih̄s amen dico
tibi quia in hac noc
te ante quam gal
lus cantet ter me
negabis

cc]xl
vi]
mr c]lxxi

Ait illi petrus etiam
si oportuerit me mo
ri tecum non te ne
gabo similiter et
omnes discipuli di
xerunt

cc]xli
i]
mr c]lxxii
l. c]clxxviii
j. c]lvi

Tunc uenit ih̄s cum
illis in uillam quae
dicitur gethsemani

cclxlii
vi
mr clxxiii

Et dixit discipulis se
dete hiic donec uada
illuc et orem et ad
sumpto petro et duo
bus filiis zebedaei
coepit contristari
et maestus esse

5

cclxlili
iii
mr clxxiii
j. cvii

Tunc ait illis tristis est
anima mea usque
ad mortem sustinete
hic et uigilate mecu

10

cclxlili
i
mr clxxv
l. cclxxxi
j. clxi

Et progressus pusillu
procidit in faciem
suam orans et dicens
mi pater si possibile
est transeat a me
calix iste

15

cclxlv
i
mr clxxvi
l. cclxxxii
j. lvii
cclxvi

Verum tamen non sic
ut ego uolo sed sicut tu
Et uenit ad discipulos
et inuenit eos dor
mientes et dicit petro
sic non potuistis una
hora uigilare mecu

20

ll. 6, 16, 22. The outer cyphers are lost through the trimming of the page.

l. 24. gethsemani: p. 104 col. b l. 10.

l. 15 (col. b). mi pater: the Greek is Πάτερ μου, O.L. pater meus, the Vulgate MSS are divided between pater (so Wordsworth), pater mi, and mi pater. I cannot think that scribes would have invented this last phrase (they would rather have altered it), but it is a characteristic idiom in St Jerome's letters, and it is supported here by the Milan MS.

St Gall 1395

l. 1. The correction is early or contemporary, but the ink is of slightly different shade to the text. The omission is supported by two Vulgate MSS and the Greek, and may be right.

l. 11. On the manuscript itself I could detect no accent on hic, but in the photograph there appears to be a distinct trace of it. This again suggests that the accent was not in the original ink; for this column generally is quite well preserved, so that an accent by the original scribe ought to be easily legible (see also col. a).

Q. vii fol 2 a

Matt. xxvi 41-45

xxv 45-50

second

uigilate et orate
 ut non intretis in
 temptationem
 Sps quidem promptus
 5 est caro autem in
 firma
 Iterum secundo abiit
 et orauit dicens pa-
 10 ter mi si non potest
 hic calix transire
 nisi bibam illum fi-
 at uoluntas tua
 Et uenit iterum et in-
 uenit eos dormien-
 15 tes erant enim ocu-
 li eorum grauati
 et relictis illis iteru-
 abiit et orauit ter-
 tio eundem sermo-
 20 nem dicens
 Tunc uenit ad discipu-
 los suos et dicit illis
 dormite iam et re-
 quiescite ecce adpro-

c]clxlvii

iii

mR]clxxviii

j-] lxx

cclxlvi

vi

mR cl]xxviii

10

15

20

cclxlvi

iii

mR clxxx

j- ciii

pinquauit hora et
 filius hominis tradi-
 tur in manus pecca-
 torum surgite eamus
 ecce adpropinqua-
 uit qui me tradit
 1 Adhuc ipso loquente
 ecce iudas unus de
 duodecim uenit et
 cum eo turba mul-
 ta cum gladiis et fus-
 tibus a principibus
 sacerdotum et senio-
 ribus populi
 2 Qui autem tradidit eu-
 dedit illis signum di-
 cens quemcumque
 osculatus fuero ip-
 se est tenete eum
 et confestim acce-
 dens ad ihm dixit
 haue rabbi et oscu-
 latus est eum dixitq
 illi ih̄s amice ad quod

ccc

i

mR clxxxii

l- cclxxxv

j- clviii

ccci

ii

mR clxxxii

l- cclxxxvi

ll. 4, 7. A hole in the vellum has destroyed part of the marginal section numbers.

l. 24 (and col. b l. 5). adpropinquauit: this is one of the compound verbs in which it is doubtful if Jerome did carry through his practice of assimilating the preposition. Cf. p. 43 col. b l. 14.

ll. 2, 6. traditur, tradit: see note on p. 60 col. a l. 10. In l. 2 only two of Wordsworth's MSS retain the present tense, but they are good ones (FY), and he should have had the courage to follow them.

l. 4. eamus: -us in ligature.

l. 12. a principibus: so two of Wordsworth's best MSS (FM) and so too the Greek. All other MSS prefix missi, following O.L. and followed by Wordsworth. There can be no doubt that our MS is right.

Matt. xxvi 51-54

xxvi 55-58

5

10

puta
am eius
T]unc ait illi ih̄s con
uerſe g um tuu-
u
nes en qui accepe
rint gladium glad
peribunt an ta
is quia n pos m
rogare patrem meu-
et exhibebit mih
o plus duode
im milia legiones an
lorum quomodo

non me te
vi Hoc autem to
tum est ut le
e prof
tarum tunc disc
omnes o
fuger
cccvi At illi tenentes ih̄m
dux d caiph
prin ipe ce dot
ubi scribae et
e co
iii Petrus autem e
mr clxxxviii
j. clxiii tur eum a longe

15

20

Of this page and of the *verso* (p. 64) only the lower portion is preserved.

l. 13. The marginal number here should have been ccciii, x.

ll. 18, 19. putas is not enough: he must have written, I suppose, putatis.

l. 23. milia: did this reading originate from a simple misunderstanding of a line erroneously superposed over the number .xii.?

ll. 12, 18, 23. The full marginal numbers would be cccv, vi, mr clxxxv: cccvi, i, mr clxxxvii, l. cclxl, j. clxii or clxxiii: cccvii, iii, mr clxxxviii, j. clxiii.

l. 19. caiphās: our MS consistently gives this, the O.L. spelling; Wordsworth rightly gives caiaphas with the Amiatine Lindisfarne and Milan MSS. Here as elsewhere St Jerome restored the Greek orthography.

Matt. xxvi 59-62

xxvi 64-66

5

					V		
					l. cclxlvi	b	do
10		t eum			j. lxviii	fi	omin
		raderent					
		et non inuenerunt					dentem a dextris
		cum multi falsi tes					uirtutis et uenien
		tes accessissent					tem in bibus ca
15	ccc[vi]lii vi mr clxl	Nouissime autem ue			cccxi	Tunc princeps sac	
		nerunt duo falsi tes			mr clxlii	dotum scidit uest	
		tes et dixerunt hic				menta sua dicen	
		dixit possum destrue				blasphemauit q	
		re templum dī et post				adhuc egemus test	
20		triduum aedificare			ccxii	Ecce nunc audistis	
		illu ^t et surgens			ii mr clxliii	blasphemiam qu	
		princeps sacerdotu			l. cclxlvi	uobis uidetur at	
		ait illi nihil respon				li respondentes dix	
		dis ad ea quae isti ad				runt reus est mo	

l. 23. respondis: the 2nd person singular of the present indicative occurs also in Mc. xiv 60, xv 4, Jo. xviii 22. Our MS wherever extant (pp. 108 col. b l. 19, 194 col. b l. 15) has respondis, and this form is well supported in Wordsworth's best MSS. It is difficult to think that it is what St Jerome wrote, but the point must be left open.

l. 9. The section clearly began not at Dicit illi, but at Verum tamen: the missing numbers are cccx i mr clxli.

l. 14. A hole in the vellum has destroyed nu-.

ll. 14, &c. The outer edge is torn away with the loss of one or more letters in most of the lines.

l. 15. The canon number should be vi.

Matt. xxvi 67-73

xxvi 73-xxvii 2

^{cccxiiz}
ⁱ
 MR clxliiii
 l. cclxliiii
 j. clxxii
 Tunc expuerunt in fa-
 ciem eius et colaphis
 eum caeciderunt alii
 autem palmas in fa-
 ciem ei dederunt di-
 centes profetiza no-
 bis xpe quis est qui te
 percussit
^{cccxiiz}
ⁱ
 MR clxlv
 l. cclxlii
 j. clxxviii
 Petrus uero sedebat
 foris in atrio et acces-
 sit ad eum una ancil-
 la dicens et tu cum
 ihu galilaeo eras at-
 ille negauit coram
 omnibus dicens nes-
 cio quid dicis
^{cccxv}
^[i]
 MR clxlv
 l. cclxlii
 j. clxxv
 Exeunte autem illo
 ianuam uidit eum
 alia et ait hiis qui erant
 ibi et hic cum ihu na-
 zareno et iterum ne-
 gavit cum iuramento
 quia non noui hominem
 Et post pusillum acces-

serunt qui stabant
 et dixerunt petro
 uere et tu ex illis es na-
 et loquella tua ma-
 nifestum te facit 5
 Tunc coepit detestari
 et iurare quia non
 nouisset hominem
 et continuo gallus
 cantauit 10
 Et recordatus est pe-
 trus uerbi ihu quod
 dixerat prius quam ga-
 lus cantet ter me ne-
 gabis et egressus fora 15
 plorauit amare
 Mane autem facto con-
 silium inierunt om-
 nes principes sacer-
 dos
 tu niores popu-
 li aduersus ihm ut eu-
 morti traderent et
 uinctum adduxerunt
 eum et tradiderunt 20

l. 1. expuerunt, corrected to expue-
 runt, probably by the first hand, since
 our MS elsewhere writes expuere
 Mt. xxvii 30, Jo. ix 6 (pp. 68 col. b l. 8,
 182 col. b l. 17): the support given by
 other MSS is very meagre (yet Amia-
 tinus in Mt. xxvii 30, and Sangermanen-
 sis [G] in Mc. vii 33, Jo. ix 6), never-
 theless I believe it to be Jerome's
 correction of the persistent O. L. expuo.

l. 3. alii accented.

l. 19. erant: -nt in ligature.

l. 22. iuramento: -nt- in ligature.

ll. 13, 15. A tear in the vellum has destroyed the final letter of each of these two lines.

l. 16. plorauit: the rest of the North Italian group as well as most other MSS give fleuit, but plorauit is certainly right; see Wordsworth's excellent note *ad loc.*

ll. 20, 21. An injury to the vellum has destroyed several letters in l. 20 and two in l. 21: compare p. 66 col. a ll. 20, 21.

l. 23. adduxerunt: -unt in ligature.

l. 24. tradiderunt: -nt in ligature.

Matt. xxvii 2-7

xxvii 7-13

cccxvi
x pontio pilato praesidi
Tunc uidens iudas qui
eum tradidit quia dā
natus est paenitentia
5 ductus retulit xxx
argenteos principi
bus sacerdotum et se
nioribus dicens pec
caui tradens sangui
nem iustum at illi
10 dixerunt quid ad nos
tu uideris et proiec
tis argenteis in tem
plo recessit et abiens
15 laqueo se suspendit
Principes autem sacer
dotum acceptis argen
teis dixerunt non li
cet mittere eos in cor
20 banan qu u
sanguinis e consilio
autem inito emerunt
ex illis agrum figuli
in saepulturam pe

regrinorum propter
hoc uocatus est ager
ille acheldemach ager
sanguinis usque in ho
diernum diem tunc
inpletum est quod dic
tum est per hieremia
profetam dicentem
• et acceperunt xxx
• argenteos pretium
• adpretiati quem ad
• pretiauerunt fili is
• rahel et dederunt eos
• in agrum figuli sicut
• constituit mihi dñs
Ih̄s autem stetit ante
praesidem et interro
gauit eum praeses di
cens tu es rex iudaeoru
Dicit ei ih̄s tu dicis et cu
accusaretur a prin
cipibus sacerdotum
et senioribus nihil
respondit tunc

cccxx
i
MR CC
l. cccii
j. clxxviii

hoc in ieremia non inuenitur et licet in
zacharia quaedam sensus similitudo reppe
riatur tamen etia hic uerba non congruunt

On this and on the next page the top margins are cut too close for either second or matth to be visible.

l. 4. est: esset is the true Vulgate reading, introduced by Jerome, against O.L. est and the Greek indicative, to satisfy Latin idiom.

paenitentia: -nt- in ligature.

ll. 20, 21. A hole in the vellum, as on preceding page col. b.

l. 22. emerunt: -nt in ligature.

ll. 9-15. Note the marginal dots for the quotation.

l. 12. Note the accent on fili: see on p. 8 col. a l. 9. This reading, fili for a filiis, is shared only with the Spanish and some of the Irish group.

l. 27. etiam hic in the note, last line, I could not decipher with certainty: in congruunt -unt is in ligature. For a general discussion of these marginal notes see the Introduction. The words are a summary of Jerome's note *ad loc.* in his *Comm. in Matt.*

Matt. xxvii 13-19

xxvii 19-24

dicat illi pilatus non
audis quanta aduersu-
te dicunt testimonia
et non respondit ei
ad ullum uerbum ita
ut miraretur prae-
ses uehementer

cccxxii
ii Per diem autem sollē
mr ccv
l. cccviii nem consueuerat prae-
ses dimittere populo
unum uinctum quē
uoluissent

cccxxiii
ii
mr ccii
j. clxxxiii Habebat autem tunc
uinctum insignem q̄i
dicebatur barabbas

Congregatis autem il-
lis dixit pilatus quem
uultis dimittam uo-
bis barabbā an ih̄m
qui dicitur xp̄s scie-
bat enim quod per in-
uidiam tradidissent eu-

cccxxiiii
x Sedente autem illo pro-
tribunali misit ad il-

uxor eius dicens ni-
hil tibi et iusto illi mul-
ta enim passa sum ho-
die per uisum prop-
ter eum

cccxxv
i Princeps autem sacerdo-
tum et seniores per-
suaserunt populis
ut peterent barab-
bā ih̄m uero perderent

Respondens autem
praeses ait illi quem
uultis uobis de duo-
bus dimitti at illi
dixerunt barabbā

cccxxvi
i Dicit illis pilatus qu-
igitur faciam de ih̄u
qui dicitur xp̄s dic-
omnes cruci f r

Ait illis praeses qu-
enim mali f bant
illi magis cl dicentes cr

cccxxvii
x Videns autem pilatus

l. 3. dicunt: the subjunctive is the true Vulgate reading again here; cf. pp. 41 col. a l. 3, 66 col. a l. 4.

l. 8 margin. I read the cyphers for Mark and Luke ccv, cccviii: but they ought to be ccii, cccviii.

l. 22. tradidissent: -nt in ligature.

l. 6. princeps: our MS in this strange reading (entirely unrepresented in extant Greek authorities) is supported by seven of the very best Vulgate MSS and f (the O.L. codex Brixianus). I believe that St Jerome had this reading in his exemplar and by oversight failed to correct it, so that in a sense it is the reading of the Vulgate.

l. 10. perderent: -nt in ligature.

l. 12. illi, not illis.

l. 22. cl[ama]bant: -nt in ligature.

Matt. xxvii 24-29

xxvii 29-33

quia nihil proficeret
 sed magis tumultus
 fieret accepta aqua
 lauit manus coram
 5 populo dicens inno
 cens ego sum a sangui
 ne iusti huius uos ui
 deritis et respondens
 10 uniuersus populus
 dixit sanguis eius su
 per nos et filios nostros
 Tunc dimisit illis ba
 rabban ihm̄ autem
 15 flagellatum tradidit
 eis ut cruci figeretur
 Tunc milites praesidis
 20 suscipientes ihm̄ in
 praetorio congrega
 uerunt ad eum uni
 uersam cohortem et
 exuentes eum chla
 midem coccineam
 circumdederunt ei
 et plectentes coronā

CCXXVIII
 i
 MR CCVI
 l. CCCXIII
 j. CLXVI

CCCXXVIII
 IIII
 MR CCVII
 j. CLXXV

de spinis posuerunt
 super caput eius et
 harundinem in dex
 tera eius et genu fle
 xo ante eum inlude
 bant dicentes haue
 rex iudaeorum
 Et exspuentes in eum
 acceperunt harundi
 nem et percutiebant
 caput eius et postqua
 inluserunt ei exuerunt
 eum chlamidem et in
 duerunt eum uestimen
 tis eius et duxerunt
 eum ut cruci figerent
 Exeuntes autem inue
 nerunt hominem cy
 rinaeum nomine si
 monem hunc angari
 auerunt ut tolleret
 crucem eius
 Et uenerunt in locu
 qui dicitur golgotha

CCCXXX
 VI
 MR CCVIII

CCCXXI
 i
 MR CCVIII
 l. CCCXVI
 j. CLXVII

CCCXXII
 i
 MR CCX
 l. CCCVIII
 j. CLXVII

l. 8. respondens : -ns in ligature.

l. 15. I have printed cruci figere, here and elsewhere, as two words, for it was not (I think) till after St Jerome's day that it became the single phrase that it is now for us: thus for instance he certainly wrote fixi alone, not crucifixi, in xxvii 46, p. 69 col. b l. 15, where seven good MSS support ours. In our MS it is rarely possible to tell whether the scribe intended to divide words.

l. 21. The correction to exsuentes looks like first hand: it is perhaps due to false analogy with col. b l. 8.

l. 8. exspuentes: see p. 65 col. a l. 1.

l. 12. exuerunt: -unt in ligature.

l. 13. chlamidem: here and in col. a

l. 21 the ch for the Greek χ is reproduced only by our MS and the Harley Gospels (Z), but if I have rightly gauged St Jerome's rule as to restoring the Greek orthography of Greek words he should have replaced O.L. clamys by chlamys.

l. 16. figerent: -nt in ligature.

l. 17. I read the marginal figure for St Luke cccxvi rather than cccxv.

Matt. xxvii 33-40

xxvii 40-46

cccxxx]iii quod est caluariae locus
 E]t dederunt ei uinum
 bibere cum felle mix-
 tum et cum gustasset
 noluit bibere
 cccxxx]iiii P]ostquam autem cru-
 ci fixerunt eum diui-
 serunt uestimenta
 eius sortem mittentes
 et sedentes seruabant eu-
 m
 mr ccx]ii
 l. cccxx]i
 E]t inposuerunt super
 capud eius causam ip-
 sius scribtam hic est
 ih̄s rex iudaeorum
 cccxxx]vi T]unc cruci fixi sunt cu-
 mr ccx]v
 l. cccxx]viii
 j. clxlv]iii
 eo duo latrones unus
 a dextris et unus a sinistris
 cccxx]xvii P]raetereuntes autem
 mr ccx]vii
 blasphemabant eum
 mouentes capita sua
 et dicentes qui destru-
 it templum et in triduo
 illut reaedificat saluua
 temet ipsum si filius dī es

cccxxxviii
 ii
 mr ccxviii
 l. cccxxii
 descende de cruce
 Similiter et principes
 sacerdotum inluden-
 tes cum scribis et senio-
 ribus dicentes alios
 saluos fecit se ipsum
 non potest saluum fa-
 cere si rex israhel est
 descendat nunc de
 cruce et credemus ei
 confidet in dō liberet
 nunc eum si uult dixit
 enim quia dī filius su-
 5
 Id ipsum autem et la-
 trones qui fixi erant
 cum eo inpropera-
 bant ei
 cccxli
 ii
 mr ccxx
 l. cccxxvii
 A sexta autem hora te-
 nebrae factae sunt su-
 per uniuersam terra
 usq. ad horam nona
 10
 Et circa horam nona
 clamauit ih̄s uoce mag-
 na dicens heli heli lema
 sabachtani
 15
 20

The whole page is otherwise in excellent condition, but the left hand outer margin is cut close to the text, so that the first letter of every paragraph, the canon number, and all the first cyphers of the section numbers, have disappeared. At l. 2 the canon should be *iiii*, at l. 6 *i*, at l. 11 *i*, at l. 15 *i*, at l. 18 *vi*: section numbers are missing for Mc. and Jo. at l. 2, for Jo. at l. 6 and l. 11.

l. 1. locus: -us in ligature.

l. 10. seruabant: -nt in ligature.

l. 23. Note the spelling saluua.

l. 10. credemus: probably right, with the best Greek text πιστεύομεν: credimus of almost all Vulgate MSS is O.L.

l. 11. confidet with the best Vulgate MSS, cf. p. 192 col. a l. 13: there are other traces in early Gospel texts of confidēre in the second conjugation.

l. 18 margin: ccxxvii should be cccxxvii.

l. 21. Note usq. at the beginning of the line: the motive is to finish the paragraph within the line, as on p. 70 col. a l. 19: contrast p. 71 col. b l. 8.

l. 23. mag/na: -ag in ligature.

Matt. xxvii 46-52

xxvii 52-57

second

		hoc est dñs dñs ^{meus} meus ut quid me dereliquisti quidam autem illic stan tes et audientes dice bant heliam uocat iste		dormierant surre xerunt et exeunt de monumentis po resurrectionem e uenerunt in san ciuitatem et ppar erunt multis
5	cccxlii ii MR CCXXII l. cccxlii	Et continuo currens unus ex eis acceptam spungiam inpleuit a ceto et inposuit harun dini et dabat ei bibere	cccxlvi ii MR CCXXV l. cccxxx	Centurio autem et cum eo erant custo dientes ihñm uiso ter rae motu et hiis qu fiebant timu nt ualde dicentes u re dñi filius erat iste
10	cccxliiii i MR CCXXIII l. cccxxviii j. ccliii	Ceteri uero dicebant sine uideamus an ue niat helias liberans eu Ihñs autem iterum cla mans uoce magna emisit spm	cccxlvii vi MR CCXXVI	Erant autem ibi m eres multae a longe secutae erant i lilaea ministra inter quas erat magdalene et m cobi et iosef m mater filiorum zebe
15	cccxliiii ii MR CCXXIII l. cccxxviii	Et ecce uelum templi scissum est in duas par tes a summo usq. deorsu		Cum sero tem c esset uenit quidam
20	cccxlv x	Et terra mota est et petrae scissae sunt et monumenta aper ta sunt et multa cor pora sanctorum qui	cccxlviii i MR CCXXVII l. cccxxxiii j. ccvii	

l. i. deus¹⁰: the LXX reading (Ps. xxii 1), rightly corrected to deus meus.

l. 6. The marginal cypher for St Luke should be cccxxiii; the mistake is the scribe's, as on p. 69 col. b l. 18.

l. 11. Section 343 ought to begin, I suppose, with Wordsworth at l. 14: but our MS has it at l. 11.

l. 24. Note sanctorum in full, as in col. b l. 5: it is only abbreviated in the phrase sps scs as p. 11 col. a l. 11, p. 73 col. b l. 20, p. 75 col. a l. 13: yet even in that phrase not always, cf. sps sanctus p. 188 col. a l. 7.

St Gall 1395

l. i. dormierant: I seemed to satisfy myself that the letter is a and not u.

l. 2. The last letters in many of the lines of this column are either cut away or so much rubbed as to be illegible.

l. 23. The marginal cyphers, especially for St John, appear beyond doubt: but the editions give Lc. cccxxxii, Jo. ccvi, and so too our MS in the Lucan parallel, p. 152 col. a l. 1.

Q. vii fol 6 b

Matt. xxvii 57-62

xxvii 62-xxviii 1

matth

o diues ab arima
ia nomine ioseph
qui et ipse discipulus
erat ihū hīc accessit
ad pilatum et petit
corpus ihū tūnc pila
tus iussit reddi corpus

Et accepto corpore
ioseph inuoluit illut
sindone munda et po
suit illud in monumen
to suo nouo quod ex
ciderat in petra et
aduoluit saxum mag
num ad osteum mo
numenti et abiit

¶ Erat autem ibi maria
magdalene et altera
maria sedentes con
tra saepulchrum
Alterā autē diē quā
est post parasceuen
conuenerunt prin
cipes sacerdotum et

pharisaei ad pilatu
dicentes domine re
cordati sumus quia se
ductor ille dixit ad
huc uiuens post tres
dies resurgam iube
ergo custodiri sae
pulchrum usque in
diem tertium ne for
te ueniant discipuli
eius et furentur eu
et dicant plebi sur
rexit a mortuis et
erit nouissimus er
ror peior priore
Ait illis pilatus habe
tis custodiam ite
custodite sicut sci
tis illi autem abe
untes munierunt
saepulchrum signan
tes lapidem cum cus
todibus

+In uigiliis paschae

Vespere autem sabbati

c]ccxlviii
i
mr] ccxxviii
l.] ccc....
j. c]cviii

ccclii
i

mr ccxxxi
l. cccxxxvi
j. ccviii

l. 5. I could not say whether there is an accent on *petit*. The full form *petiit* has very poor authority in this passage.

l. 8 margin. I could not make out the full cypher for St Luke: it should be *ccxxxi*.

l. 9. There is certainly no 'in' after *illut*. The true Greek in Matt. has *ἐν*: but *N* and other good MSS omit, and Jerome may well have followed them.

ll. 17, 21 margin. The cyphers are illegible: they should be *cccl*, *vi*, *mr* *ccxxviii*, and *cccl*, *x*.

l. 2. Note *domine* in full: see note on p. 12 col. b l. 5.

ll. 7, 21. *saepulchrum*, cf. col. a l. 20: this spelling is quite constant in our MS, and is one of its weak points.

l. 23. The marginal note is in a quite different hand, perhaps of the eighth century.

Matt. xxviii 1-5

xxviii 5-10

quae lucescit in pri
mam sabbati uenit
maria magdalene et

altera maria uidere
saepulchrum et ecce
terrae motus factus
est magnus angelus
enim dñi descendit
de caelo et accedens
reuoluit lapidem
et sedebat super eu-
erat autem aspectus
eius sicut fulgur et
uestimentum eius
sicut nix

cccliii
ii
MR CCXXXII
l. CCCXXXVII

Prae timore autem
eius exterriti sunt
custodes et facti sunt
uelut mortui

Respondens autem
angelus dixit muli
eribus nolite time
re uos scio enim qđ
ih̄m qui cruci fixus

est quaeritis non
est hiic surrexit enī
sicut dixit uenite ui

et
dete locum ubi positus
erat dñs et cito eun
tes dicite discipulis eius
quia surrexit et ec
ce praecedit uos in ga
lilaam ibi eum uidebi
tis ecce praedixi uobis

cccliii
ii
MR CCXXXII
l. CCCXXXVIII

Et exierunt cito de mo
numento cum timore
et gaudio magno cur
rentes nuntiare
discipulis eius

ccclv
x

Et ecce ih̄s occurrit
illis dicens hauete
illae autem accesse
runt et tenuerunt pe
des eius et adoraue
runt eum

Tunc ait illis ih̄s noli
te timere ite nuntia
te fratribus meis ut

l. 1. in primam: all Wordsworth's MSS appear to give in prima with O.L., but the Greek is *eis pr̄mā*, and I suspect that our MS has alone preserved the record of one of St Jerome's corrections.

l. 16. Section 353 begins in Wordsworth at l. 20.

l. 18. sunt: -unt in ligature.

l. 2. Note hiic as elsewhere.

l. 4. The corrector no doubt meant uenite et uidete. The correction is not quite in the same ink, and is doubtless by the second hand.

l. 6. eius: -us in ligature *ut uid.*

l. 10. praedixi *m.* 1, dixi *m.* 2: the correction is made as usual by slanting lines drawn through the cancelled letters from right to left. Both here and in l. 4 the corrections are wrong, and replace O.L. readings altered (the former to suit the Greek, the latter to bring out the meaning) by Jerome.

Matt. xxviii 10-15

xxviii 15-20

eant in galilaeam
 ibi enim me uidebunt
 quae cum abissent
 ecce quidam de cus
 todibus uenerunt
 in ciuitatem et nun
 tiauerunt principi
 bus sacerdotum om
 nia quae facta fue
 rant et congrega
 ti cum senioribus con
 silio accepto pecunia
 copiosam dederunt
 militibus dicentes di
 cite quia discipuli eius
 nocte uenerunt et
 furati sunt eum no
 bis dormientibus et
 si hoc auditum fuerit
 a praeside nos suade
 bimus ei et securos
 uos faciemus at illi
 accepta pecunia fece
 runt sicut erant doc

ti et diuulgatum est
 uerbum istud apud
 iudaeos usque in ho
 diernum diem
 Vndecim autem disci
 puli abierunt in gali
 laeam in montē ubi
 constituerat illis ih̄s
 et uidentes eum ad
 orauerunt quidam
 autem dubitauerunt
 Et accedens ih̄s locu
 tus est eis dicens da
 ta est mihi omnis po
 testas in caelo et in
 terra euntes ergo
 docete omnes gentes
 baptizantes eos in
 nomine patris et fili
 et sp̄s sc̄i docentes
 eos seruare omnia
 quaecumque man
 dauimus uobis et ecce
 ego uiscum sum
 omnib. dieb.

5

10

15

20

25

l. 2. enim *m. 1* : *m. 2* cancels with the usual slanting lines. The reading *ibi enim* is unique: but as *ibi* is O.L. and all Greek authorities have *καὶ ἐκεῖ* or *καὶ κεῖ*, I think *enim* may be Jerome's representation of *καί*.

uidebunt: -unt in ligature.

l. 13. dederunt: -nt in ligature.

l. 15. eius: -us in ligature.

l. 7. In the rare instances where the abbreviating mark comes in the middle of the line (e.g. pp. 3 col. *b* l. 22, 22 col. *b* l. 15) I suspect it is nearly always a correction: p. 104 col. *a* l. 14 is the only case where it must be by *m. 1*.

l. 11. dubitauerunt: -unt in ligature.

l. 17. gentes: -nt- in ligature.

l. 19. fili accented, no doubt by *m. 2*.

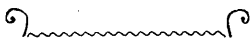
l. 24. ego uiscum for ego uobiscum.

l. 25. Note omnib. dieb. where space has to be saved.

Matt. xxviii 20

Marc. i 1-6

usque ad consumma
tionem saeculi



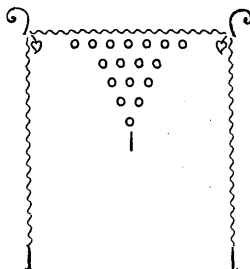
euuangelium

sec. mattheu-

expl

ITEM INCIPIT

sec. marcum



ⁱ
ⁱⁱ Initium euuangelii
^{mt ciii}
^{l. lxx} ihū xpi filii dī sicut
scribtum est in esaia
propheta ecce mit
^{hoc in}
^{eseia}
^{minime}
^{reppe}
^{ritur}
• to angelum meum
• ante faciem tuam q̄i
ⁱⁱ
ⁱ Vox clamantis in de
^{mt viii}
^{l. vii}
^{i. x} serto parate uiam
dñi rectas facite se
mitas eius
ⁱⁱⁱ
^{vi} Fuit iohannis in deser
^{mt viiii} to baptizans et prae
dicans baptismum
paenitentiae in re
missionem peccato
rum et egrediebatur
ad illum omnis iudae
ae regio et hierosoly
mitae uniuerſi et bap
tizabantur ab illo
in iordane flumine
confitentes peccata sua
ⁱⁱⁱⁱ
ⁱ Et erat iohannis ues
^{mt xi}
^{l. x}
^{j. xii}

VII.

Not more than two or three of Wordsworth's MSS omit here all introductory matter (preface, list of capitula, and so on); but the Milan MS agrees with ours, and the omission no doubt corresponds to Jerome's own edition. See too for St John's Gospel p. 157.

marcum: -um in ligature.

l. 5. Note the dots for the quotation. Note that in the margin the annotator spells *eseia*, whereas text has *esaia*.

ll. 12, 24. *iohannis*: one of the curious cases where our MS gives a wrong spelling (i.e. not St Jerome's) in agreement with the Insular MSS only.

Lower margin. I believe that the quaternion signature is vii followed by a point only: but it would be possible to read it as viii or even as viiii.

Marc. i 6-11

i 11-16

pilis camelli et
 pellicia circa
 et
 os eius lucustas
 el siluestre ede
 t praedicabat
 ns uenit fortior
 ost me cuius non
 dignus procum
 soluere corrigia
 iamentorum
 ego baptizauī uos
 a ille uero bapti
 it uos spū s̄cō
 ctum est in diebus
 s uenit ih̄s a naza
 h galilaeae et bap
 tus est in iordane
 ohanne et statī
 endens de aqua
 it apertos caelos
 spm̄ tamquam co
 mbam descendente
 manentem in ipso
 t uox facta est de

caelis tu es filius me
 us dilectus in te con
 placui ∴ εὐδοκῆσα
 vi Et statim sp̄s expellit
 ii
 mt xv eum in desertum et
 l. xv
 5
 erat in deserto xl die
 bus et xl noctibus
 et temptabatur á
 satana
 vii
 vi Eratq. cum bestiis et an
 mt xvii
 geli ministrabant illi
 viii
 iii Post ua em
 mt xviii
 l. xxvi
 ditus est iohannis ue
 nit ih̄s in galilaeam
 vii
 vi Praedicans euuange
 mt xx
 lium regni dī et dicens
 15
 quoniam inpletum
 est tempus et adpro
 pinquauit regnum dī
 paenitem nī et cre
 dite euuangelio
 20
 Et praeteriens secus
 mare galilaeae uidit
 simonem et andrea

l. 3. et added by *m.* 2.

l. 14. A paragraph must have begun here, as the number of letters lost shews.

l. 22. descendente: -nt- in ligature.

l. 23. (et) manentem: this is certainly the Vulgate reading, and though there is some O.L. authority for it, it is not unlikely that Jerome inserted the words to correspond to the καὶ μένον of *N* and a few other Greek MSS.

l. 1. The reading of this column is helped by holding it up to the light; without that, much of it would be difficult to decipher.

l. 3. The dots look like *m.* 2, but conversely the ink and script of the Greek are very ancient. For parallel cases see note to p. 101 col. b l. 34.

l. 8. á appears to be accented.

l. 10. Note Eratq. (probably in order to get the paragraph into two lines).

ll. 15, 21. Note euuangelium as always.

l. 16. dicens: -ns in ligature.

Marc. i 16-22

i 22-27

5 ^x
 ⁱⁱ
 ^{mt xxi}
 ^{l. xxxi} Et dixit eis ih̄s uenite
 post me et faciam uos
 fieri piscatores homi
 num et protinus re
 lictis retibus secuti
 sunt eum
 10 ^{xi}
 ^{vi}
 ^{mt xxi} Et progressus inde pu
 sillum uidit iacobum
 zebedaei et iohanne
 fratrem eius et ipsos
 in naui conpon
 tes retiā et
 uocauit to
 patre suo zebe o
 in naui cum mercen
 nariis secuti sunt eu
 20 ^{xii}
 ^{viii}
 ^{l. xxiii} Et ingrediuntur casar
 naum et statim sab
 batis ingressus in sy
 nagogam docebat eos
 ^{xiii}
 ⁱⁱ
 ^{mt lxii} Et stupebant super
 ^{l. j iiii}

doctrina eiū
 enim docens
 si potestatem
 et non sicut sc
^{xiiii}
^{viii}
^{l. xxv} Et erat in syna
 eorum homo
 immundo et e
 uit dicens quid
 et tibi ih̄u naz
 uenisti perdere
 qui sis sanctus
 Et comminatus
 ih̄s dicens omm
 ce et exi de hom
 et discerpens eu
 sp̄s immundus e
 clamans uoce m
 exiuit ab eo et m
 ti sunt omnes it
 conquirent in
 se dicentes quidn
 est hoc quae doct
 haec noua quia in
 testate et spiritib

l. 4 margin: the cypher for Lc. should be xxxii.

ll. 12-21. The page, so far as it is preserved at all (for the ends of all the lines in col. *b* have been cut), is in excellent condition: but unfortunately the St Gall bookplate has been stamped, as on p. 40 col. *b*, but with worse results than in that case, right across the writing. Several of the letters are more easily visible in the photograph than on the page itself.

l. 11. qui sis with Wordsworth's text but not his best MSS: but in Lc. iv 34 qui sis is clearly right, and so presumably here too.

sanctus: see on p. 70 col. *a* l. 24.

l. 18. exiuit: so most and the best MSS. Wordsworth on poor authority reads exiit because St Jerome uses that form elsewhere. But I do not feel sure that in this sort of matter Jerome was always consistent. See for instance on p. 81 col. *a* l. 21, col. *b* l. 12. Rhythm may have determined his choice.

THE VULGATE GOSPELS

Marc. i 29-31

i 33-39

et erat omnis ciui
congregata ad ian
et curauit mul

edien
eneru
onis e

5

iacobo	xvii	ea / quoniam sciebant eu-
nne decumbe	viii Et	deluculo ualde sur
rus si	l. xxviii	gens egressus et abiit
ebriticans		in desertum locum
m dicunt ei de		ibique orabat et per
ccedens ele		secutus est

10

15

ox e	us
os u	s et
et	
ut ibi	raed
nim u ni	
ans in	

20

1. 5. A blank bit of line : a paragraph ended early in the line.

1. 6. The fixing of the various fragments on this page follows on the positions assigned to the *verso* of each on the next page. In many cases I could not detach these small fragments from their position, and could therefore only copy one side of them.

1. 14. leuauit *m.* 1, eleuauit *m.* 2. The correction (in the text, not over it) may possibly be by the original hand.

1. 9. sciebant : -nt in ligature.

1. 19. It might be exe(am)us : but it looks to me more like o than e. All other MSS with O.L. have eamus : but the better Greek text after ἀγωμεν adds ἀλλαχοῦ.

1. 23. One line is lost at the end of the column : but it cannot have contained all the words wanted, and galilaea must have been added under the last line ; see note on p. 13 col. b l. 24.

St Gall Vadiana 292 : the fragments of this page and its *verso* (p. 78) are scattered about in different parts of the Vadiana MS.

Q. viii fol 2 a

Marc. i 39-45

i 45-ii 5

	daemonia eiciens uenit ad eum lepro s deprecans eum et	nifeste in introir desertis
	genu flexo dixit potes me munda ih̄s autem m eius extendit ma suam et tangens	dique t iter phar et au in do
10	ait illi uolo munda et cum dixisset stati discessit ab eo lepra et mundatus est et co minatus ei statim eie cit illum et dicit ei uide nemini dixeris sed ua de ostende te principi	nerunt mul non capere ianuam et eis uerbum ferentes ad lyticum qui á quattuor portabatur et cum
15	pro emundatione tua	illi prae turba nuda runt t ubi erat et pate cientes sub grabattum in quo p cebat aly ia m uidisset illoru
20	xviii x A	pit moyses ium illis us coepit et diffu nem ita

l. 13. Once more the original hand gives the true reading in exact accordance with the Greek, preserved by only a few of the better MSS: the rest, with the corrector of our MS, fall back on the O.L. reading.

l. 19. moyses: so always in our MS, and rightly. Jerome corrects the O L. into what he judged nearer accord with the Hebrew.

l. 24. As on p. 77 col. *b* one line is lost after the last fragment, which is just enough for the words 'ut iam non posset ma-'

1. 5. A paragraph ended with (un-)dique l. 4, and a new one begins with (E)t iterum.

l. 15. *quí á*: no doubt these accents are *m. 2*, to distinguish *qui a* from *quia*.

Marc. ii 5-10

ii 11-15

ait paralytico fili di
mittuntur tibi *pecca*
ta erant autem illic
quidam de scribis se
dentes et cogitantes
in cordibus suis quid
hic sic loquitur blas
phemat qu otest
dimittere peccata
nisi solus dñ
Quo statim cognito
ihñ spū suo quia sic co
gitarent intra se di
cit illis quid ista cogi
tatis in cordibus ues
tris quid est facilius
dicere paralytico di
mittuntur tibi *pec*
cata aut dicere surge
et tolle grabattum
tuum et ambula ut
autem s tis po
testatem habet filiñ
hominis in terra di

tua
su
grab
omni
rare
hono
dm di
s c ui
^{xxi}
ⁱⁱ E
^{mt lxxi}
^{l-xxxviii}
doce
prae
alph
lon
re m
tus e
^{xxiii}
ⁱⁱ Et f
^{lxxii}
^{xxxviii} cum
lius

abla
it c
ut

t

a nu qā-

rur

nisq

ad e

et c

t

ait illi

rgen

do

publi ni

5

10

15

20

l. 3. The interval before erant is one of punctuation: it does not mean that tua should be supplied.

l. 8. A hole in the vellum.

l. 19. aut: so, and not 'an', I read. But the whole page is difficult to decipher. aut is O.L.; an is a stylistic improvement of Jerome's.

l. 21. The interval in this line is again one of punctuation.

l. 22 margin. The section number for St Mark ought to be xxii: the mistake may be my own.

Marc. ii 15-18

ii 18-22

			nis et pharisaeoru [—]	
			ieiunant tui aute [—]	
	erant		discipuli non ieiunant	
	ui et se		Et ait ill ^s ih ^s numq ^{id}	
5	m et		possunt fili nubtiaru [—]	spōnsi
	saei		quamdiu sponsus cu [—]	
	a mandu		illis est ieiunare q ^{an}	
	ccatori		to tempore habent	
	nis d ce		secum sponsum non	
10	s eius		possunt ieiunare	
	ublica		uenient autem dies	
	ribus		cū auferetur ab	
	bibit		eis sponsus et tunc	
	ter		ieiunabunt in illa die ^{is}	
15	it ill ^s	ΕΠΙ	Nemo ādsumentum	
	abent	ΒΛΗ	panni rudis adsuit	
	sed qui	ΜΑ	uestimento ueteri	
	non eni [—]		alioquin aufert sup	
	tos sed	ΠΛΕΙ	plēmentum nouum	
20	li iohā [—]	ΡΟΜΑ	a ueteri et maior scis	
	ieiunan		sura fit et nemo mit	
	t dicunt		tit uinum nouellum	
	iohan		in utres ueteres alio	
			quin disrumpet uinū	

ll. 8-18. A vertical tear in the vellum all down these lines has destroyed or half destroyed an occasional letter near the ends of the lines.

l. 20. Concluding line of the paragraph, so that nothing appears towards the end of the line.

l. 23. dicunt : -unt in ligature.

l. 24. There is not, as I reckon, room for 'illi quare discipuli', so that our MS presumably gave 'illi cur discipuli'. But where the difference is only of two letters, such calculations cannot be more than tentative.

l. 3. ieiunant : -nt in ligature.

l. 5. The line over the n of nubtiarium in the text is intended to call attention to the marginal variant (of *m.* 2?), where the o of sponsi has a corresponding line : in the same way there are lines over the a of adsumentum (l. 15) and the e of supplementum (l. 19) to call attention to the marginal Greek. sponsi is O.L. (from Mt.) : nuptiarum = νυμφῶνος of Mc.

Note fili : I could not see any accent.

l. 8. habent : -nt in ligature.

l. 14. in illa die *m.* 1, in illis diebus (-us in ligature) *m.* 2.

Marc. ii 22-26

ii 26-iii 4

utres et uinum effu-

detur et utres peri
bunt sed uinum nou^{nouos}um in utres mitti
debet

xxiiii
ii
mt cxiiii
l. xli

Et factum est iterum
cum sabbatis ambu-
laret per sata et dis-
cipuli eius coeperunt

praegredi et uellere
spicas pharisaei autem dicebant ecce
quid faciunt sabba-
tis quod non licet

Et ait illis numquā
legistis quid fecerit
dauid quando neces-
sitate habuit et esu-
riit ipse et qui cum
eo erant quomodo
introiit in domum
dī sub abiathar prin-
cipe sacerdotum et
panes propositionis

manducauit quos

non licet^{bat} manduca-
re nisi sacerdotibuset dedit eis qui cum
eo erant

xxv
ii
mt cxvi
l. xlii

Et dicebat eis sabbatu-
propter hominem fac-
tum est et non homo
propter sabbatum

itaque dñs^{est} filius ho-
minis etiam sabbati

Et introiuit iterum sy-
nagogam et erat ibi
homo habens manu-
aridam et obserua-
bant eum si sabbatis
curaret ut accusa-
rent eum et ait ho-
mini habenti manu-
aridam surge in me-
dium et dicit eis licet
sabbatis bene facere
an male animam sal-
uam facere an perdere

l. 4. nouos added apparently by *m. 2*,
for the colour of the ink seems fresher.

l. 9. coeperunt: -nt in ligature.

l. 21. ei added by *m. 2*.

l. 21 and col b l. 12: introire is used
some twenty times with an accusative
following in the Vulgate text of St Mark,
and only rarely is it doubtful that the
preposition in precedes the noun: but
in xi 15 (templum) all MSS, in ii 26 (do-
mum) and iii 1 (synagogam: so our MS)
a small group, omit rightly. Jerome
is idiomatic and inconsistent.

l. 1. I had originally printed quod
(with *Z**) rather than quos (with the
rest of Wordsworth's MSS): but in the
photograph I now seem to see traces of
the s.

l. 2. licet *m. 1*: licebat *m. 2*. As
usual where it is a case of genuine dif-
ferences of reading between the first
and second hand, it is the first hand
which gives the right text: so four of the
best MSS with Greek against O.L.

Marc. iii 4-8

iii 8-14

secund

at illi tacebant
 Et circumpiciens eos
 cum ira contrista
 tus super caecitatē
 5 cordis eorum dicit
 homini extende ma
 num tuam et exten
 dit et restituta est
 manus illi
 10 ^{xxvi}
ⁱⁱⁱ Exeuntes autem sta
^{mt cxvii}
^{j. lxlv} tim pharisaei cum
 herodianis consiliū
 faciebant aduersus
 eum quomodo eum
 15 perderent et ih̄s cū
 discipulis suis seces
 sit ad mare
^{xxvii}
ⁱ Et multa turba gali
^{mt xxiii}
^{l. xlv} laea et iudaea secu
^{j. xlvi}
 20 ta est eum ab hiero
 solymis et ab idum^aea
 et trans iordanen
 et qui circa tyrum
 et sidonem multitu

do magna audientes
 quae faciebat uene
 runt ad eum
 Et dixit discipulis suis
 ut in nauicula sibi
 deseruirent prop
 ter turbam ne con
 primerent eum mul
 tos enim sanabat
 ita ut inruerent in
 eum ut illum tange
 rent quodquod ha
^{MACTI}
^{ΓAC} bebant plagas et sp̄s
^{flagella} inmundi cum illum
 uidebant procidebant ei
 Et clamabant dicen
^{xxviii}
^{viii} tes tu es filius dī et
^{l. xxvii} uehementer commi
 nabatur illis ne ma
 nifestarent illum
^{xxviii}
ⁱⁱ Et ascendens in mon
^{mt lxxviii}
^{l. lxxxvi} tem uocauit ad se q̄os
 uoluit ipse et uenerunt
 ad eum et fecit ut

1. 4. super caecitatem: so the vast majority of Vulgate MSS, and though the Greek is ἐπὶ τῇ παρώσει I think Jerome may have used super with the accusative.

1. 18. turba galilaea for turba a galilaea.

1. 20. et m. 2. As several of the best MSS omit this et, its omission here by m. 1 was clearly not accidental.

1. 21. idumaea m. 2.

1. 22. iordanen: contrast iordanem p. 32 col. b l. 23, but compare iohannen p. 83 col. a l. 10, p. 99 col. b l. 1.

11. 5, 6. m. 2 deletes with his transverse cancelling strokes both n of in and n of deseruirent, making it run 'uti . . . deseruiret.'

1. 8. multos: -ul in ligature.

1. 12. quotquot is a correction not by m. 2 but by a later (eighth century?) hand.

1. 13 margin: note that cod M alone has flagella for plagas. For the Greek note compare p. 101 col. b l. 24.

1. 15. procidebant: -nt in ligature.

1. 23. uenerunt: -unt in ligature.

Marc. iii 14-20

iii 20-25

essent duodecim cu⁻

ut
eo et mitteret eos
praedicare et dedit
illis potestatem cu
randi infirmitates
et eiciendi daemonia

xxx
ii Et inposuit simoni
mt lxxx
l. xliiii nomen petrus et
iacobum zebedaei
et iohannen fratrem
iacobi et inposuit
bene
reem eis nomina bonaner
ges quod est filii toni
trui et andream et
philippum et bar
tholomeum et ma
theum et thoman
et iacobum alpheii
et thaddeum et si
monem channan
um et iudam scario
qui et tradidit illum
xxxi
x Et ueniunt ad domum
et conueniunt iterum

pos

s
m c r
audissent sui exierunt
tene nt 5
enim quoniam in

Et scribae
rosolymis de
quo 10
niam beelzebub habet
in principe demoniorum
et conuocatis eis in 15
parabolis dicebat
illis quomodo potest
satanas
eicere et si regnum
in se diuidatur non 20
potest stare regnum
illud et si domus super
semet ipsam disperdetur
poterit domus
illa stare 25

l. 2. ut added above the line (*m.* 2?).

l. 3. praedicare with M and a few others: Jerome with the Greek omitted the O.L. addition euangelium.

l. 6. daemonia: -ni- in ligature (at the end of a paragraph).

l. 12. The *o* in boanerges is marked by *m.* 2 to call attention to the marginal note, bene (or bane) reem, from Jerome's Commentary on Dan. i 8 (quoted by Tischendorf *ad loc.*): see Introduction.

l. 13. filii accented.

l. 16. It may be mattheum: the leaf is cut away immediately after ma|.

l. 20. channaneum or channanaeum?

ll. 1-24. This column I was able, by the help of a mirror, partially to read from the set off on two pages of St Luke. As the set off is of one column only, it must have been posterior to the dismemberment of the MS.

l. 4. exierunt: -unt in ligature.

l. 5. (diceba)nt: -nt in ligature.

ll. 11, 12. The MS may have read ha|bet et in (omitting quia), or habet | quia in: the strokes did not however look very like either reading. Conceivably ha|bens in. The word in appeared to be certain.

St Gall 1395 [set off on Q. xvii foll

St Gall 1395 Q. viii fol 5 a (col a)

3b, 6a]

Q. viii fol 5 a (col b)

Marc. iii 31-iv 1

et fratres et foris stan
tes miserunt ad eu-
uocantes eum et se
debat circa eum tur
ba et dicunt ei ecce
5 mater tua et fratres
tui foris quaerunt te
Et respondens eis ait
quaest mater mea et
10 fratres mei et circu-
spiciens eos qui in cir-
cuitu eius sedebant
ait ecce mater mea
et fratres mei qui enī
15 fecerit uoluntate-
dī hic frater meus et so-
ror mea et mater est
Et iterum coepit doce
re ad mare et con-
gregata est ad eum
20 turba multa ita ut
in nauem ascendens
sederet in mari et om-
nis turba circa mare

l. 9. quaest for quae est.

l. 18. The margin is cut very close, and the section numbers (xxxvi, ii, mt cxxxi, l. lxxvi) are lost.

l. 21. ascendens: -ns in ligature *ut uid.*

l. 23. mari: a small hole in the vellum has partially destroyed m, as on the recto, col. a l. 23, n in ueniunt.

Marc. iv 1-7

iv 7-12

super terram erat
et docebat eos in pa-
rabolis multa et di-
cebat et dicebat illis

in doctrina sua audite
Ecce exiit seminans ad
seminandum et dum
seminat aliud cecidit
circa uiam et uene-
runt uolucres et co-
mederunt illud aliud
uero cecidit super pe-
trosa ubi non habuit
terram multam et
statim exortum est
quoniam non habe-
bat altitudinem ter-
rae et quando exor-
tus est sol exaestuauit
et eo quod non habe-
ret radicem exaruit
et aliud cecidit in spi-
nas et ascenderunt
spinae et offocauerunt

illud et fructum non
dedit et aliud ceci-
dit in terram bonā
et dabat fructum

et crescente

ascendentem et adfe-
rebat unum triginta

5

et unum sexaginta
et unum centum et
dicebat qui habet au-
res audiendi audiat

10

Et cum esset singularis
interrogauerunt eu-
m hii qui cum eo erant
cum duodecim para-
bolas et dicebat eis
uobis datum est mys-
terium regni di-

15

xxxvii
i
mt cxxxiii
j. lxxvii
j. cviii

illis autem qui foris sunt
in parabolis omnia
fiunt ut uidentes ui-
deant et non uideant
et audientes audiant
et non intellegant
ne quando conuertan-

20

tur

25

l. 4. et dicebat 2° cancelled by lines
drawn obliquely through ///.

l. 24. offocauerunt [-unt in ligature]:
shared with M alone of Wordsworth's
MSS, but certainly the true Vulgate read-
ing: suffocauerunt of the rest is Vul-
gate in the parallels Mt. xiii 7 (ἐπνίξαν
or ἀπέννιξαν) Lc. viii 7 (ἀπέννιξαν)
and O.L. in all three Gospels, whereas
St Jerome tried to represent St Mark's
different word σπνέννιξαν.

. 5. et crescentem added apparently
by m. 2.

l. 16. datum est mysterium: the true
Vulgate reading, following the correct
Greek text *ὅμιν τὸ μυστήριον δέδοται* as
given by NABCL, now recovered from
our MS only. All Wordsworth's MSS
add an infinitive, either scire or nosse
or cognoscere, whether from O.L. or
from the parallels in Mt. and Lc.

l. 18. sunt: -unt in ligature.

l. 21. uideant 2°: -nt in ligature.

l. 22. audiant: -nt in ligature.

Marc. iv 12-17

iv 17-21

5 et dimittantur eis
 peccata et ait illis
 nescitis parabolam
 hanc et quomodo om-
 nes parabulas cognos-
 cetis
 xxxviii
 ii Qui seminat uerbum
 mt cxxxv seminat hii autem
 l. lxxviii sunt qui circa uiam
 10 ubi seminatur uerbu-
 et cum audierint con-
 festim uenit satanas
 et aufert uerbum quod
 ^{in est} seminatur in corde
 15 eorum et hii sunt
 ^{supra} similiter qui circa pe-
 trosa seminantur
 qui cum audierint
 uerbum statim cum
 20 gaudio accipiunt il-
 lut et non habent ra-
 ^m dices in sessis tempo-
 rales sunt deinde
 orta tribulatione

et persecutione prop-
 ter uerbum confesti-
 scandalizantur
 Et alii sunt qui in spinis
 seminantur hii sunt
 qui uerbum audiunt
 et aerumnae saecu-
 et deceptio diuitia-
 rum et circa reliqua
 concupiscentiae in-
 troeuntes suffocant
 uerbum et sine fruc-
 tu efficitur et hii sunt
 qui super terram bo-
 nam seminati sunt
 qui audiunt uerbu-
 et suscipiunt et fruc-
 tificant unum trigin-
 ^{centimu}
 ta et unum sexaginta^{simu}
 ta et unum centensimu^m
 xxxviii
 ii Et dicebat illis num
 quid uenit lucerna
 ut sub modio ponatur
 aut sub lecto nonne

The take off on the boards of the binding has added something to what I could read of this page.

l. 14. *m.* 1 seminatur, *m.* 2 seminatum est. The first reading is a wrong repetition from l. 10.

l. 16. I read circa fairly clearly: it is again a careless repetition from l. 9.

l. 22. sessis *m.* 1, the second *s* cancelled by an oblique stroke through it as usual.

ll. 5, 6. sunt, audiunt: -nt in ligature.

l. 11. suffocant: -nt in ligature.

l. 13. sunt: -unt in ligature.

l. 18. *m.* 1 wrote triginta, sexaginta, centum: *m.* 2 tricensimum, sexagensimum, centensimum. In l. 20 *m.* 1 wrote no doubt centu-, *m.* 2 has changed the u into en and made a further ligature with s. As so often in other cases, the original hand is right.

Marc. iv 21-27

iv 27-32

*ut super candelabru-
ponatur*

*Non enim est aliquid
absconditum quod
non manifestetur
nec factum est ocul-
tum sed ut in palam
ueniat si quis habet
aures audiendi audiat*

Et dicebat illis uidete

*quid audiat in qua
mensura mensi fueri-
tis remetietur uobis
et adicietur uobis*

*Qui enim habet dabit
illi et qui non habet
etiam quod habet au-
feretur ab illo*

Et dicebat sic e egnū

*dī quemadmodum
si homo iaciat semen
te terra et dor-
m et exsurgat noc-
te die s men ger*

*minet et increscat
dum nescit ille ultro
enim terra fructifi-
cat primum herba-
deinde spicam deinde
plenum frumentum
in spica et cum se pro-
duxerit fructus stati-
mittit falcem quoni-*

5

am adest messis

10

xliiii
ii
mt cxxxvii
l. clxvii

Et dicebat cui adsimi-

labimus regnū dī

aut cui parabolae

conparabimus illut

sicut granum sinapis

15

quod cum seminato-

fuerit in terra min-

est omnibus semin-

bus quae sunt in terra

et cum seminatum fu-

20

erit ascendit et fit

maius omnibus hō-

ribus et facit ramos

magnos ita ut p ssint

ll. 3, 10, 15, 19. The margin is cut away, and therefore all the section numbers which should come at these points are lost, and also the first letter of each paragraph and the first letter of the two first lines.

l. 6. ocul|tum: -ul in ligature.

l. 9. audiat: -at in ligature (at the end of a paragraph).

l. 22. There is not room for m between terra and et. Terra is but weakly supported in the MSS: but the Greek is ἐπὶ τῆς γῆς, and it may conceivably be right.

On this page some lines are easier read in the photograph than in the original.

l. 14. conparabimus: a clear case, on the authority of the best MSS, for assimilation of the preposition. Jerome tended to assimilate, the O.L. to leave prepositions unassimilated. The excellence of the text of our MS must not blind us to the influence of the O.L. tradition on its orthography. The very next word, illut, is certainly not as St Jerome spelt it.

l. 24. possint: -nt in ligature.

Marc. iv 32-38

iv 38-v 3

sub umbra eius aues
 caeli habitare
^{xlv}
^{vi} Et talibus multis pa
^{mtcxxxviii}
 rabulis loquebat^r
 eis uerbum prout
 poterant audire
 sine parabula autē
 non loquebatur eis
^{xlvi}
^x Seorsum autem disci
 10 pulis suis disserebat
 omnia
^{xlvii}
ⁱⁱ Et ait illis illa die cum
^{mt lxxviii}
^{l. lxxxiii}
 sero esset factum
 transeamus contra
 15 et dimittentes turbā
 adsumunt eum ita ut
 erat in naui et aliae
 naues erant cum il
 lo et facta est procel
 20 la magna uenti et fluc
 tus mittebat in naue
 ita ut inpleretur na
 uis et erat ipse in puppi
 supra ceruical dormiens

Et excitant eum et
 cunt ei magister n
 ad te pertinet qui
 perimus et *exsurg*
 comminatus est u
 to et dixit mari ta
 ommutesce et cess
 uit uentus et *facta* e
 tranquillitas magn
 et ait illis quid timidi
 tis necdum habetis fid
 Et timuerunt magn
 timore et dicebant
 ad alterutrum quis
 putas est iste quia et
 uentus et mare oboe
 diunt ei
 Et uenerunt trans
 fretum maris in re
 gionem gerasenoru
 et exeunti ei de nau
 statim occurrit ei d
 monumentis homo
 in spū in mundo qui

As on the last page, much is quite legible in the photograph which I could not venture to say I saw in the original.

l. 16. To save space, the final t of this line is written, like the t in ligatures of -nt, in uncial character.

l. 17. erat: an interesting case, where our MS with O.L. and the majority of Vulgate MSS gives the correct reading (Greek *ὡς ἦν*), while a group of the best MSS gives ut erant. Alone of the first-class MSS our MS is right here.

l. 24. dormiens: -ens in ligature.

In all the lines of the upper half of this column, and in some of the lower half, letters are lost at the end. But in line 6 our MS must have had *tace*—not *tace* et, for which there would not be room.

l. 7. ommutesce: by exception our MS assimilates the preposition, in company with a few, but almost all the best, MSS; obmutesce Amiatinus, followed (wrongly) by Wordsworth.

l. 20. The page is cut at the edge, but I believe I see a trace of the superposed line for m.

l. 24. spiritu abbreviated: see above, p. 12 col. b l. 5.

Marc. v 3-8

v 8-13

icilium habebat
onumentis et
ue catenis iam
quam eum pote
ligare quonia
e conpedibus et
nis uinctus dis
isset catenas et
edes comminu
nemo poterat
domare et se
te ac die in
numentis et in
bus erat cla
ns et concidens
pidibus
ns autem ihm a
ge cucurrit et ad
uit eum et clamans
e magna dixit
d mihi et tibi ihu
i summi adiuro
er dñm ne me tor
as dicebat eni

illi exi sp̄s inmundē
ab homine et inter
rogabat eum quod
tibi nomen est et di
cit ei legio mihi nō
men est quia multi
sumus et depreca
bantur eum multū
ne se expelleret ex
tra regionem erat
autem ibi circa mon
tem grex porcorū
magnus pascens et
deprecabantur eu
sp̄s dicentes mitte
nos in porcos ut in
eos introeamus
Et concessit eis statim
ih̄s et exeuntes sp̄s in
mundi introierunt
in porcos et magno
impetu grex praeci
pitatus est in mare
ad duo mil t suffoca
sunt in mare

5

10

15

20

25

Three or four letters are lost at the beginning of each line in this column : cf. p. 90 col. b.

l. 1. habebat: -at in ligature.

l. 14. clamans: so our MS rightly, for the distinction between the verbs κράζω and ἀνακράζω is generally preserved in the Latin of the Gospels by clamo exclamo.

l. 19. clamans: -ns in ligature.

l. 5. The lines over mihi and nomen are intended to indicate transposition (nomen mihi), as on p. 24 col. a l. 10. I think that wherever this form of correction is used, the correction is right: and I suspect that it is by the first hand.

l. 8. The n of deprecabantur is cancelled in the usual manner by an oblique stroke: the plural is a reminiscence from the Synoptic parallels.

l. 20. introierunt: -nt in ligature.

l. 24. Two holes in the vellum have destroyed respectively the letters iae (milia et) and ti (suffocati).

Marc. v 14-18

v 19-23

secund

5 qui autem pasceb nt
 eos fugerunt et nun
 tiauerunt in ciuita
 te et in agros et egres
 si *sunt* uidere *quid* es
 set facti et ueniunt
 ad ihm et uident illu-
 qui a daemonio ue
 xabatur sedentem
 10 statum et sanæ
 mentis et *timuerunt*
 Et narrauerunt illis
 qui uiderant quali
 ter factum esset ei
 15 qu ha
 buerat et cis
 et rogare *coepe*
 runt ut discederet
 de finibus eorum
 20 ^{xlvi}_{lxxviii} Cumque ascenderet
 nauem coepit illum
 deprecari qui a dae
 monio uexatus fue
 r ut set cum o

et non admisi
 sed ait illi uade
 mum tuam a
 et adnuntia i/
 ta tibi dñs fece
 misertus est tu
 abiit et coepit
 dicare in deca
 quanta sibi fe
 ih̄s et omnes m
 Et cum transc
 set ih̄s in nauī
 trans fre
 nit turba mul
 illum et erat ci
 Et uenit quidam
 chisynagogis n
 iairus et uidē
 procidit ad pede
 et deprecabatu
 multum dicens
 filia mea in ext
 est ueni inpon
 nus super eam

xlviii
 ii
 mt lxxviii
 l. lxxxv.

l. 1. pascebant: -nt in ligature.

l. 11. timuerunt: -unt apparently in ligature.

l. 19. de finibus: so our MS, I think rightly, with a small group (including M) against Amiatinus and Wordsworth. So p. 94 col. a l. 6 Jerome has de, O.L. ex or ab.

l. 24. Holes in the vellum have destroyed a good deal of this line.

ll. 1, 4. admisit, adnuntia: on the evidence of the MSS adnuntia is right, but two of the oldest MSS (Fulda and Milan) have ammisit. Doubtless St Jerome was feeling his way to assimilation, but had no quite rigid rule.

l. 6. I am sure it is est, not sit: but I think sit is right.

ll. 10, 15. As elsewhere, the final lines of paragraphs are much longer than others, (m)irabantur, (ci)rca mare.

The page is cut too closely at the bottom for any quaternion signature to be visible.

Marc. v 23-30

v 30-35

marcu

sit et uiuat et abiit	ih̄s cognoscens in se	
cum illo et sequeba	rtutem	
tur eum turba mul	at de eo	
ta		
illum et mulier quae	s tetigit ues	5
erat in profluuiio san	ea et dice	
uinis	bant ei discipuli illius	
erat	uiderunt turbam conpri	
a conpluribus medi	mentem te et d cis	
cis et erogauerat o-	quis me tetigit cir	10
quicquam	cum spiciebat dere	
sed ma	eam quae hoc fecerat	
abebat	Mulier autem	
t de ih̄u	timens et tremens	
uen in turba retro	sciens quod factum	15
et te it uenit	esset in se uenit e pro	
tum us dicit	cidit ante eum t di	
quia el uenit	xitei omnem ueritate	
eius er salua	Ille autem d	
ero e nfe stim sic	lia fides tua	20
catu est fontis sangui	fecit uade in	
nis ei s et sen sit cor	esto sana a p	
pore quod sanata es	Adhuc eo loq	
set a laga et statim	ueniunt ab ar	

Like pp. 77, 78, 99, 100, this page and the following are pieced together from numerous fragments, which are for the most part still pasted in to the MS, and can therefore only be read on one side. The central piece (St Gall 1395) could be read fairly well when held up to the light.

l. 7. discipuli illius: Wordsworth with the best MSS reads discipuli sui, and it seems as if at this point St Jerome accepted sui instead of eius for οἱ μαθηταὶ αὐτοῦ: cf. Mc. vi 1, viii 4, after which point this unusual and ungrammatical phrase disappears again.

l. 13. autem was written twice, the second one being marked for erasure with the usual slanting strokes.

St Gall 1395 (the central piece)
St Gall Vadiana 292 (the 7 small fragments)

Q. viiii fol 1 a

Marc. v 35-40

v 40-vi 2

dicentes q|puellae et|

5

mere tantu⁻
rede et nonpret
bi dico

10

quemquam
nisi petrumtim su
et ambum et iohan
atrem iacobiautem
duodeunt in domū⁻
ynagogi et uierun
mo et

15

multum et
s et heulantesuehem
mo id scm et ingressus
quid turbami

dari i

oratis puella

1
(H) Et egres
mt cxli
l. xviii
j. lviini

20

non es^t mortua sed
dormit et inridebant
eum ipse uero eiec
tis omnibus adsumit
patrem et matre⁻

in pat^rseque
discipu^u

to sab

synag
multi

l. 17. ingressus: -us in ligature.

l. 21. inridebant: -nt in ligature.

l. 14. (maxi)mo: so clearly our MS, and there can be no doubt that this is the Vulgate reading. Why did St Jerome substitute maximo for O.L. magno = Gr. μεγάλη? I imagine because he thought that the effect of the whole Greek phrase ἐξέστησαν ἐκστάσει μεγάλη was not adequately rendered by anything less than stupore maximo. The Latin superlative is less emphatic than the Greek: and Jerome did not hold that a translator must for every Greek word use its literal rendering in the vernacular!

*St Gall 1395 (the central piece)**St Gall Vadiana 292 (the three small fragments)*

Q. viiii fol 1 b

Marc. vi 25, 26

vi 26-31

mar[cu-]

	simul recumbentes	
	noluit eam contrista	
	re sed misso speculato	
	re praecepit adferri	
	caput eius in disco et	5
	decollauit eum in car	
	cere et adtulit caput	
	eius in disco et dedit ill	
	puellae et puella	d
	tri su quo au	10
	dito discipuli eius	
	runt et tulerunt cor	
	pus eius et posuerunt	
	illud in mon	
	^{lxi} Et conuen	15
	^{viii} ^{l-lxli} toli ad ihm	
q̃e	illi omnia q	
cum		
egē	^{lxii} eger	
ut	x Et ait illis uenite seorsu-	
in	in des locum et	20
es	r escite pusillum	
tris	erant enim qui uenie	
ius	bant et rediebant mīl	
r	ti et nec manducandi	
	spatium habebant	25

Of this column only the final letters of lines 16-24 survive: the rest was all cut away. The first q̃e belongs to cumque of verse 25.

l. 21. (iohann)es: it looks like -es corrected into -is.

ll. 22, 23. (con)tris(tatus): l. 23 cannot have been as long as tatus est rex propter ius, for the lacuna would have been of 18 letters (none of them an i), whereas the lacunae in the preceding lines only reach 17 letters where i occurs several times. Our MS therefore rightly omitted est.

St Gall 1395

This column, as well as both columns of p. 96, col. b of p. 103, col. a of p. 106, both columns of p. 110, and col. b of p. 111, were more completely deciphered than would otherwise have been possible, by holding them up to the light.

l. 24. et nec: rightly, with Gr. καὶ οὐδέ, against nec of the Northumbrian MSS.

l. 25. spatium habebant added below the line to finish off a clause at the end of the page: see above p. 13 col. b l. 24.

Q. viiii fol 3 a

Marc. vi 32-37

vi 40, 41

	lxiii vi	Et ascendentes in nauī	
	mt xxvii	abierunt in desertu [—]	
		locum seorsum et uide	
		runt eos abeuntes et	
5		cognouerunt multi	
		et pedestre et de omni	
		bus ciuitatibus concur	
		rerunt illuc et prae	
		uenerunt eos et exiens	
10		uidit multam turbā [—]	
		ih̄s et misertus est super	
		eos quia erant sicut oues	
		non habentes pastore [—]	
		Et coepit docere illos	
15		multa et cum iam ho	
		ra multa fieret accesse	q
		runt discipuli eius dicentes	ce
	lxiiii i	Desertus est locus hic et	et
	mt cxlvii l. lxliii	iam hora praeteriuit	tu
20	j. xlviii	dimitte illos ut euntes	dix
		in proximas uillas et ui	de
		cos emant sibi cibos	po
		quos manducent	du
		Et respondens ait illis	ni

date illis

l. 6. pedestre: in Mt. xiv 13 (p. 20 col. b l. 21) pedestres is without variant in the Vulgate, but there is good authority there for πεζοί (Tischendorf: W-H. margin): in Mc. πεζῶν is certain, and I cannot but think, on the testimony of our MS (with two lesser Vulgate MSS), that St Jerome imitated it with Latin pedestre.

l. 9. exiens: -ns in ligature.

l. 12. oues: -es in ligature.

l. 17. dicentes: -nt- and -es in ligature.

l. 18. Wordsworth commences the new section at l. 15 'et cum iam hora'.

l. 24. date illis m. 2: m. 1 omitted the words, probably by homoeoteleuton.

l. 16. The q is the first letter of quinquagenos in verse 40.

Marc. vi 42-48

vi 48-54

omnes et saturati sunt
et sustulerunt reliquias
fragmentorum xii co
phinos plenos et de pis
cibus erant autem qui
manducauerant qui in
que milia uirorum

lxv
vi
mt cxlviii
Et statim coegit discipu
los suos ascendere nauem
ut praecederent eum
trans fretum ad beth
saidam dum ipse dimit
teret populum

lxvi
ii
mt cxlviii
l. xliii
lxvii
iii
mt cl
j. li
Et cum dimisisset eos abiit
in montem orare
Et cum sero esset erat
nauis in medio mari

Et ipse solus in terra et
uidens eos laborantes
in remigando erat enim
uentus contrarius eis
Et circa quartam ui
giliam noctis uenit ad
eos ambulans super

mare et uole
terire eos at ille uidet
runt eum ambulantes
super mare putauerunt
fantasma esse et exclamauerunt
omnes enim

eum uiderunt et con
turbati sunt et statim
locutus est cum eis et
dixit illis confidite ego
sum nolite timere

lxviii
vi
mt cliv
Et ascendit ad illos in
nauem et cessauit uen
tus et plus magis intra
tuebant non enim

i tellexerant de panibus
erat enim cor illorum ob
caecatum et cum transfretas
sent peruenerunt in terram
gennesareth et adplicauerunt

lxviii
ii
mt clvii
l. xxxvi
Cumque egressi essent
de nauis coninuo cognouerunt
eum

l. 1. sunt: -unt in ligature.

l. 6. manducauerant: so apparently
our MS, and so Wordsworth reads in
Mt. xv 38, but not here or Mc. viii 9.
In all three passages the O.L. MSS. are
divided, and Jerome may simply have
left his exemplar in each case as it stood:
but it is tempting to suppose that he
wrote the more idiomatic pluperfect for
οὐ φαγόυτες. Cf. col. b l. 16.

l. 14. abiit accented.

ll. 16, 18, 22. Note the punctuation
by means of paragraphs: for with our
Vulgate text (which is also that of
codex f) the only way to make grammar
is to treat uidens as parallel with solus.

l. 3. eum ambulantes *cod*, for eum ambu
lantem.

l. 4. putauerunt: -unt in ligature.

l. 10. confidite: contrast p. 69 col. b
l. 11.

l. 19. transfretassent: -nt in ligature.

l. 21. adplicauerunt: most of the best
MSS read adplicuerunt, but did Jerome
chance to know that the perfect in -au
was the early classical form, and did he
introduce it here?

l. 23. The section begins, in Words
worth's text, at l. 19 'et cum transfre
tassent'.

l. 24. cognouerunt eum, as on p. 93
col. b l. 24.

Marc. vi 55-vii 3

vii 3-6

5 eum esse et quo qe
 introibat in uicos uel in
 uillas aut ciuitat in
 plateis ponebant infir
 10 mos et deprecab ntur
 eum ut uel fimbriam
 uestimenti eius tangerent
 quodquod tangebant
 eum salui fieban
 15 ^{lxx} x Et conuen ad
 phariseae et quid
 scr nien
 rosolymis et m
 sent
 20 pulis
 man
 tis man
 uitupe
 risaei

l. 12. tangerent: -nt in ligature.

l. 13. tangebant: -nt in ligature.

iudaei nis crebro
 uent manus non man
 tenen
 tionem iorum et
 a foro ni ptizent
 no medunt et alia
 multa sunt quae tra
 dita sunt illis seruare
 ba calicum
 et orceo m et aera
 mentorum et lectoru
 vi Et interrogant eum
 cliiii phariseae et scribae
 quare dis non
 ambulant iuxta tra
 ditionem seniorum
 sed communibus m
 bus m ducant panē
 At ille respondens dixit
 eis bene prof ese
 ias de uobis hypocritis
 sicut scribunt est po
 pulus hic labiis me ho
 norat cor eoru

ll. 2, 12. (lau)ent, interrogant: badly preserved as this column is, we are fortunate in having testimony for the two places where the MSS are divided in these verses, and in both cases our MS supports the better reading. In both cases St Jerome was altering the tense of the O.L. reading, lauerint to lauent, interrogabant (ἐπερωτῶσιν) to interrogant.

l. 12. The complete marginal cyphers should be lxxi mt cliiii.

l. 21. Apparently hypocritis with one p only; but I am not sure.

Marc. vii 6-11

vii 12-18

lo e	et ultra	di ti	
	tis eum qu	face	
	r	u atri	
nas mand	den	uer m	
relinquen en	dī per ra	ues	5
datum dī tenetis tra	tram qua	dis	
ditonem hominū	tis et simil	o	
baptismata urceoru	dī multa	tis	
et calicum et alia simi	Et aduocan	ru tur	
lia his facitis multa	bam diceb	lli au	10
Et dicebat illis bene r	dite me om	et tel	
ritum fecistis praecep	legite nihil	ex ho	
tum dī ut tradition	minem in	eu	
uestram seruetis mo	quod possit	c q̄	
ses enim dixit hono	nare sed q	de mi	15
ra patrem tuum et	ne proced	ll nt	
matrem tuam et qui	quae comm	ic nt	
maledixerit patri aut	hominem	uis h bet	
matri morte moriatur	aures audi	i au at	
Vos autem dicitis si dixe	vi Et cum int	sset	20
rit homo patri aut	domum a	ba inter	
matri corban quod	rogabant	cipu	
est donum quodcumq̄	li eius par	am	
ex me tibi profuerit	ait illis sic	uos inpru	
		ntes e tis	25

l. 4. The opening letters belong to the words (doctri)nas mand(ata) of verse 7. Our MS therefore with a few of the best MSS rightly omitted et after doctrinas, but read mandata for praecepta with only one MS, the Irish Book of Kells, probably from Mt. xv 9. In vv. 7, 8, 9 the Greek has ἐντάλματα, ἐντολήν, ἐντολήν: the Latin authorities use all possible permutations of praeceptum and mandatum.

l. 12. fecistis: our MS is alone with the Stephanus and Sixtine editions.

ll. 1-24. The right hand fragment has bound a gathering together in Vadiana 292.

ll. 3-4. A large hole has destroyed most of the left hand portion of these lines.

l. 20. The cyphers missing in the margin are lxxii mt clvii.

l. 24. The words -dentes estis were clearly added below the last line to complete the clause with the page, as has happened elsewhere, see p. 13.

Marc. vii 18-23

vii 24-28

5 ellegitis quia
 trinsecus in
 n hom non
 m co uni
 10 a non introit
 s sed in uentrē
 ssum exit pur
 nes escas di
 tem quoniā
 15 omine exe
 communi
 minem ab in
 de corde ho
 cogitationes
 rocedunt
 a fornicatio
 cidia furta
 a nequitiae
 20 pudicitia ocu
 s blasphemia
 stultitia om
 c mala ab in
 edunt et co
 nt hominē

Et inde surgens abiit in
 fines t ri et sidonis et
 ingressus domum ne
 minem uoluit scire
 et non potuit latuit la
 tere mulier enim statim
 ut audiuit de eo cuius
 habebat filia spm in
 mundum intrauit et
 procidit ad pedes eius
 erat autem mulier gen
 tilis syrophenissa genere
 lxxiii
 vi Et rogabat eum ut dae
 mt clviii monium eiceret de fi
 lia eius qui dixit illi
 sine prius saturari
 filios non enim bonu
 est sumere panem fi
 liorum et mittere ca
 nibus ad illa respon
 dit et dicit ei utique
 dñe nam et catelli
 sub mensa comedunt
 de micis puerorum

ll. 3, 4. A hole, as in col. *b* of the preceding page.

l. 6. uentrem: -nt- in ligature.

l. 14. cogitationes: -es in ligature.

l. 18. Our MS must have read auaritia, not auaritiae, for the end of an *a* is unmistakable: auaritia is O.L., corrected by Jerome into accordance with the Gr. *πλεονεξία*.

ll. 1-3. Here is a column where more could be deciphered from the MS than appears in the photograph.

l. 5. latuit is cancelled by the usual oblique strokes.

l. 8. spiritum: so p. 88 col. *b* l. 24.

l. 17. non enim bonum est: so our MS only, the others following O.L. with non est enim bonum. It is just possible (but not more) that our MS alone retains an alteration made by St Jerome.

l. 23. comedunt: -unt in ligature.

Marc. viii 36-ix 1

ix 2, 3

			hannen et d	
			em e	
			m solo	
			s es	
			estim	5
	mae suae aut qu	utatio	acta sunt sp	
	bit homo comm	sua	andida nim	
	ne ro anima	usus	x qualia fu	
mt l	Qui enim me conf	us	ram non	
l. cx	xliiii lvi	uerba in		10
	tera e peccatr			
	filius hominis c			
	detur um cum			
	rit in oria pat			
	cum angelis			15
lxxxvii ii	Et dicebat i/l			
mt clxxii	dico			
	dam de hic st			
	qui non gusta			
	mortem done			20

pp. 99, 100. These fragments, like those of pp. 77, 78, and 99, 100, come from the MS in the Vadiana library: and as before, only one side is, in many cases, accessible. Thus for p. 100 I have deciphered parts of twelve fragments, but for its *recto* only five.

l. 8. The cyphers to supply are lxxxvi ii.

l. 16. Add cypher for St Luke, lxlvi.

ll. 8, 14. confusus fuerit, confundetur: our MS gives the true reading, on which see Senatus, Prior of Worcester (in my *Early Worcester MSS*, 1916, p. xlvii).

l. 1. (io)hannen is certain, and seems to be a unique reading. That this fragment belongs to the top five lines of the column, and to the beginning of those lines, follows from the position of the corresponding fragment on the next page. And the rest of this page can be reconstructed similarly from the next.

l. 3. solos (I felt clear as against solu(s), the letter definitely curls round at the top): undoubtedly the right reading (Gr. *μόνος*), though given by a mere handful of MSS. Our MS when supported by the Milan and St Germain MSS, as here, is rarely wrong even against Amiatinus.

Marc. ix 7-12

ix 12-17

		mus audite illū	est in filium homini
	Et st	m circumspici	
	ente	pli	contemnatu
	us ui	runt nisi ih̄m	dico uobis quia et heli
5	t a n t u	m secum	
	Et descen	dentibus	qu
	de mo	te praecep	sicu
	lis ne cui	quae uidis	Et ue
	n a r r a	rent nisi	
10	lxxxviii x	filius hominis a	
	E	tuis resu rexe t	rent
		contin	nfest omnis
	runt apu	se con	lus s eum
	rentes qu	d esse	efact s est ex
15	Lx xxviii vi mt clxxiii	mortuis resurrexe	pa
	Et inter	rogaban	te
	c e n t	es quid ergo	
	unt ph	arisaei et scri	
		ia heliam opor	conq r is
		ire primum	on e unus de
20	Qui res	ndens ait illis	xit mag er
	heli	cum uenerit pr	
	mo	et omnia	

l. 20. (opor)tet ue- : the letters are not quite certain, but the space appears to be against oporteat.

l. 14. The last letter, x, is clear and it ends just under m of l. 13, and well to the left of s in l. 12: there is not room for (stup)efactus est et ex. The doublet stupefactus est expauerunt, without copula, is given by a small but good group, and presumably represents a hesitation in St Jerome's mind never cleared up: stupefactus est is found in f, expauerunt in the other O.L. MSS, corresponding to Greek ἐξεθαμβήθησαν (the true reading) and ἐξεθαμβήθη.

l. 20. I have copied down lxlvi as the cypher for St Luke; but it ought to be lxlviiii.

Marc. xiii 29-35

xiii 35-xiv 3

uideritis haec fieri sci
tote quia in proximo
sit in ostiis amen dico
uobis quoniam non
transiet generatio haec
donec omnia ista fiant
caelum et terra trā
sibunt uerba autem
mea non transibunt

cliii
vi
mt cclx

De die autem illa uel
hora nemo scit neq.
angeli in caelo neq.
filius nisi pater

cliii
vi
mt cclxiii

Videte uigilate et ora
te nescitis enim qñ
do tempus sit

cliii
ii
mt cclxviii
l. ccxxviii

Sicut homo qui peregre
profectus reliquit do
mum suam et dedit
seruis suis potestātē
cuiusq. operis et ianito
ri praecipiat ut uigilet

clv
ii
mt cclxiii
clvi

Vigilate ergo nescitis
enim quando

domus ueniat sero
an media nocte an
galli cantu an mane
ne cum uenerit repen
te inueniat uos dor
mientes quod autē
uobis dico omnibus
dico uigilate

5

clvi
i
mt cclxxiii
l. cclx
j. xx
clvii
vi
mt cclxxv

Erat autem pascha et
azima post biduum

10

Et quaerebant summi
sacerdotes et scribae
quomodo eum dolo
tenerent et occide
rent dicebant enim
non in die festo ne
forte tumultus fie
ret populi

15

clviii
i
mt cclxxvi
l. lxxiii
j. lxxviii

Et cum esset bethaniae
in domo simonis lepro
si et recumberet uenit
mulier habens alabas

20

in unguenti nardi
pretiosi et frācto

ᾠντρι
ψακατο
αλαβας
τρον

l. 5. transiet: St Jerome certainly wrote transibunt (cf. ll. 8, 9); the only exception I notice for the compounds of eo is his retention of non exies inde in Mt. v 26 = Lc. xii 59. O.L. uses praeteribit always, but transiet, exies, periet are all found sporadically.

l. 6. fiant: -nt in ligature.

l. 9. transibunt: -unt in ligature.

l. 21. Note cuiusq. in the middle of a line: probably with a view to the near conclusion of the paragraph.

l. 24. A tear in the vellum has destroyed dominus (and in col. b l. 24 spicati).

l. 23. unguenti: cf. p. 113 col. a l. 7. But Jerome wrote ungere, ungentum.

l. 24. Note the Greek marginal addition, and compare others, p. 75 col. b l. 3 εὐδόκησα, p. 80 col. b ll. 15 ἐπιβλημα, 19 πλείρομα, p. 82 col. b l. 13 μάστιγας, p. 102 col. a l. 14 κόπους παρέχετε, p. 104 col. b l. 9 χωρίον, l. 15 ἐκθαμβεῖσθαι, p. 105 col. b l. 3 ἀπέχει, l. 19 ἀσφαλῶς. A very early possessor of the MS read the Passion in St Mark with the Greek text by his side, marking the note and the word in the text to which it refers with a superposed line; compare also p. 80 (on col. b l. 5).

Marc. xiv 3-8

xiv 8-13

second

5 alabastro effudit su
 per capud eius erant
 autem quidam indig
 ne ferentes intra *semet*
 ipsos et dicentes ut *quid*
 10 perditio ista unguenti
 facta est poterat enī
 unguentum istud ueni
 ri plus quam trecen
 tis denariis et dari pau
 peribus et fremebant
 in eam ih̄s autem di
 xit sinite eam quid il
 li *κοποῦς* molesti estis bonu
 15 *παρεχετε* opus operata est in
 me semper enim pau
 peres habetis uobiscu
 et cum uolueritis po
 testis illis bene facere
 20 me autem non sem
 per habetis
 Quod habuit haec fecit
 praeuenit ungue
 pus meum *i*

clviii
 iiii
 mt cclxxvii
 j. lxlvi

ram amen dico uobis
 ubicumq. praedicatu
 fuerit euuangelium is
 tud in uniuersum m^un
 dum et quod fecit haec
 narrabitur in memo
 riam eius

clx
 ii
 mt cclxxviii
 l. cclxiii
 Et iudas scariothes unus
 de xii abiit ad summos
 sacerdotes ut proderet
 eum illis qui audientes
 gauisi sunt et promise
 runt ei pecuniam se
 daturus et quaerebat
 quomodo illum opor
 tune traderet

Et primo die azymoru
 quando pascha immo
 labant dicunt ei disci
 puli quo uis eamus et
 paremus tibi ut man
 duces pascha et mittit
 duos ex discipulis suis
 t eis ite in ciuitate

l. 8. ueniri: so all the best MSS,
 though Wordsworth may be right in
 ascribing uenundari to Jerome. In Mt.
 xxvi 9 (p. 58 col. b l. 14) uenumdari, in
 Jo. xii 5 ueni(i)t, is right.

l. 11. fremebant: -nt in ligature.

l. 14. As elsewhere, the line over
 molesti is intended to call attention to
 the marginal note; see p. 101 col. b
 l. 24. The line over the Greek words
 is on this occasion omitted.

l. 21. The canon number in the margin,
 iiii, is visible enough in the photograph.

ll. 23, 24. A large piece is torn away.

St Gall 1395

l. 2. ubicumq. abbreviated in the
 middle of the line.

l. 4. in uniuersum mundum: it is
 difficult not to think this right (though
 poorly supported by other MSS), for in
 Mc. εἰς, in Mt. ἐν, stand without variation.

l. 8. unus: apparently both un- and
 -us in ligature.

l. 11. audientes: -nt- in ligature.

l. 24. The last letters of the line, te,
 happen to be quite clear. Our MS read
 ite in ciuitate with MY. There seem to
 be definite traces that Jerome recognized
 the usage of εἰς = 'in' as well as 'into'.

Q. xi fol 3 b

Marc. xiv 13-18

xiv 18-24

baiula
 et quo
 rit dici
 quia m
 ubi est
 ubi pas
 pulis
 et ipse
 bit cen
 de strā
 rate n
 discipu
 runt in
 inuene
 xerat e
 runt p
 Vespere
 ueni
 benti
 ducan
 amen
 unus e

clxi
 iiii
 mt cclxxviii
 j. cxxi

det qui manducat
 mecum
 At illi coeperunt con
 tristari et dicere ei sin
 gillatim numquid ego 5
 Qui ait illis unus ex duo
 decim qui intingit
 mecum in catino et fi
 lius quidem hominis
 uadit sicut scribtum 10
 est de eo uae autem
 homini illi per quem
 ii filius hominis traditur
 xii Bonum ei si non esset
 xv natus homo ille 15
 Et manducantib. illis
 accepit ih̄s p nem et
 benedicens fregit et de
 dit eis et ait sumite
 hoc est corpus meu 20
 Et accepto c lice gra
 tias gens dedit eis et
 biberunt ex illo om
 nes e ait illis hic est

lxxxi
 lxxvi
 v

lxxvi

clxxxv
 clxv

This small portion of col. *a* is preserved with the whole of the conjugate leaf, Q. xi fol. 5 *b* (p. 106 below); the relation will be more clearly seen on the other side, foll. 4 *b* 5 *a*, pp. 104, 105. Throughout the fragment two lines are lost at the top of each column.

l. 17. The superposed *illis* is certain: the line either ran *xerat eis et paraue*, or less probably *xerat et praeparaue*.

l. 20. Space shews that *.xii.* must have been written for *duodecim*.

l. 21. The space appears quite to exclude the reading *discumbentibus cum eis et man[ducantibus]*, as too long.

Some additional letters have been read from the set off of this column on Jo. iv 32 ff.

ll. 3, 6, 14, 16, 21. At these five new sections (clxii-clxvi), the margin has wholly gone for the first two, almost wholly for the third, and partly for the other two.

l. 14. *bonum* (without *est*): so a small group with the two Greek MSS BL, rightly perhaps, since a verb might seem wanting, and *est* would easily be supplied.

l. 16. Note *manducantib.* in the middle of the line.

Marc. xiv 24-30

xiv 30-35

sanguis meus novi
 testamenti qui pro
 multis effunditur
 Amen dico vobis quod
 5 iam non bibam de ge-
 nimine vitis usque
 in diem illum cum il-
 lud bibam novum
 in regno dñi
 10 ^{clxvii} ^{vi} Et hymno dicto exierunt
^{mt cclxxxvi} in monte oliuarum
^{clxviii} ⁱⁱⁱⁱ Et ait eis ih̄s omnes sca-
^{mt cclxxxvii} ^{j. c. lii} dalizabimini in noc-
 te ista quia scribtu⁻ est
 15 ^{clxviii} ^{vi} percutiam pastore⁻
^{mt cclxxxviii} et dispargentur oves
 Sed postea quam re-
 surrexero praeceda⁻
 uos in galilaeam
 20 ^{clxx} ⁱ Petrus autem ait ei
^{mt jclclxxxviii} etsi omnes scandali-
 zati fuerint sed non
 ego. et ait illi ih̄s amen
^{tibi u}
 dico quia tu hodie in noc-

aturus
 s loq̄eba
 tuerit me
 ri tibi no⁻
 iliter au
 dicebant
^{χω} ^{πion}
^πraediū
 thsemani
 is suis
 ec ore⁻
 t petru⁻
 t iohannē
^πit pāue ^{ἐκθα⁻}
 e ^{βετ}
^{θα}
 stis est
 usque
 sustine
 late
 ssisset pau
 dit super
 rabat ut
 transiret

l. 10. exierunt: -unt in ligature.

l. 14. An almost unique instance of m abbreviated, other than at the end of a line, by *m. i*; I think the scribe wanted to begin section 169 with l. 15 (Wordsworth wrongly at l. 17). See on p. 73 col. b l. 7.

l. 20. The marginal cyphers for St Luke, cclxxv, and St John, cxxvi, have quite disappeared.

l. 23. Note the point after ego: but I cannot say that it is *m. i*.

l. 24. The tibi looks as if it might perhaps be a correction by *m. i*.

l. 8. dicebant: -nt in ligature.

ll. 9, 15. For the Greek notes see p. 101 col. b l. 24.

l. 10. (ge)thsemani: in spite of our MS the concurrence of some of the best MSS here and in Mt. (p. 61 col. a l. 24) on gesemani, against both Greek and O.L., suggests that that was the form preferred by St Jerome. And in fact he renders the word (*Comm. in Mt. ad loc. &c.*) by vallis pinguissima, pinguedinum; and 'valley' in Heb. is *Ge*.

ll. 16, 20. No letters follow; the fragment is quite legible, and paragraphs therefore end at both these lines.

Marc. xiv 36-41

xiv 41-46

bilia tibi sunt tran

calicem hunc a

Sed non quod ego uolo

sed quod tu et uenit

et inuenit eos dormi

entes et ait petro si

mon dormis non potu

isti una hora uigilare

Vigilate et orate ut

non intretis in temp

tationem

Sp̄s quidem promptus

caro uero infirma

Et iterum abiens ora

uit eundem sermonē

dicens et reuersus de

nuo inuenit eos dor

mientes erant enim

oculi illorum ingraua

ti et ignorabant quid

responderent ei

Et uenit tertio et ait illis

t hora ecce

ἀπὲς

tr datur filius homi

nis in manus peccatorū

surgite eamus ecce q̄i

me tradit prope est

Et adhuc eo loquente

uenit iudas scarioth

unus ex XII et cum il

lo turba cum gladiis

et lignis a summis sa

cerdotibus et a scribis

et a senioribus

Dederat autem tradi

tor eius signum eis di

cens quemcumq̄ oscu

latus fuero ipse est te

nete eum et ducite

ἀσφαλῶς

Et cum uenisset stat̄

accedens ad eum ait

rabbi et latus est

eum at illi manus in

iecerunt in eum et tenu

erunt eu

On this and the next page two lines are lost at the head of each column, and the third and fourth lines are only imperfectly preserved. The MS is here more legible than the photograph.

l. 6. In Wordsworth's text section clxxvii begins at et uenit.

l. 8. The punctuating points are no doubt by m. 2.

l. 21. ingrauari: rightly, with the best MSS and Gr. καταβαρυνόμενοι: in Mt. βεβαρημένοι and grauari.

l. 24. The canon and section numbers opposite this line in the editions (clxxx, iiiii, mt cclxlvi, j. ciii) were in our MS not here, but rightly at col. b l. 3.

l. 3. ἀπὲς is the marginal note on sufficit, which word must have begun a new paragraph at l. 3. I think I can distinguish in the photograph the line over the π. See p. 101 col. b l. 24.

l. 4. There are sufficient traces of the bottoms of the letters to make the present tense tr(a)datur quite certain.

l. 11. turba: rightly without multa, for the true text in Mc. omits πολλός.

l. 17. Note quemcumq̄ in the line.

l. 19. ἀσφαλῶς calls attention to the absence of any equivalent in the Latin. See Wordsworth's note *ad loc.*

ll. 21, 22. Holes in the vellum have injured these two lines.

Marc. xiv 47-52

xiv 53-57

	ns g	onueniunt omnes rdot s et scribae
5	dotis mpu illi lam Et respondens ih̄s ait il lis tamquam ad latro nem existis cum gladiis et li nis comprehende re e cotidie eram aput uos templo docens et non me tenuistis sed ut adinpleantur scribiturae Tunc discipuli eius relin entes eum omnes gerunt A lescens autem q̄ida- uebatur illum amic indone super nudo et tenuerunt eum At ille reiecta sindone nudus profugit ab eis	clxxxviii iii Petrus autem a longe se mt cccvii cutus est eum usq. intro j. clxiii in atrium summi sacer dotis et sedebat cum ministris et calefacie bat se ad ignem clxxxviii ii Summi uero sacerdotes mt cccviii et omne concilium q̄ae l. cccv rebant aduersum ih̄m testimonium ut eu- morti traderent nec inueniebant multi enim testimonium lsu dicebant ad eum uersum et conuenientia testimonia non erant clxi vi Et quidam surgentes mt cccviii falsum testimonium ferebant aduersus eu-
10		
15		
20		

ll. 10, 11. A small hole has destroyed letters near the beginning of the lines.

l. 11. aput: -ut in ligature.

ll. 16, 19. The section numbers should be clxxxv vi mt cccv, and clxxxvi x.

ll. 17-24. The commencements of these lines are injured by a hole in the vellum.

ll. 20, 22. illum, eum: Wordsworth's text gives eum, eum, which, unless Jerome was incredibly careless, must be wrong. As he ordinarily uses eum for our Lord, illum for other personages, we should expect eum, illum: but for that there is no authority.

l. 3. There is not room, I think, for conuenerunt omnes.

l. 7. Our MS adds intro both here and on p. 109 col. b l. 18, against Wordsworth's text: in both places it represents the Greek *ἔσω* (as in Mt. xxvi 58), unrepresented, or otherwise represented, in the Old Latin, and it looks genuine.

l. 20. aduersum: a 'portmanteau' word perhaps out of aduersus eum, the reading of almost all other MSS. See p. 26 col. b l. 10.

conuenientia: -nt- in ligature.

l. 21. erant: -nt in ligature.

Marc. xiv 58-62

plu

et p

5

manu fac

cabo et non

ueniens tes

illorum

Et exsurgen

10

sacerdos in

terroga

non r on

ad ea quae

tur ab his

15

tacebat et

spondit ru

mus sacerd

gabat eum e

tu es xps filiu

20

clxli

i

Ihs autem

mt cccx

l. cclxlviii

j. lxviii

sum et uide

hominis a

tem uirtu

A fragment containing on the *recto* the commencements of ll. 4-24, of fol. 6 *a* col. *a*, on the *verso* the ends of ll. 4-24 of fol. 6 *b* col. *b*.

l. 5. The fifth letter of the line appears to be r (et per).

l. 15. his: possibly his accented.

l. 20. There cannot, I think, be room for more than filius benedicti (not for filius dī benedicti): it is the right reading in the Vulgate and corresponds to the true Greek text.

Marc. xv 1-5

	sum
5	es cum se scribis et uni concilio ntes ih̄m duxe tradiderunt
10	rogauit eum s rex iudae at il/ respon t illi tu dicis abant eum su ⁻ dotes in mul tus autem rur errogauit eū ⁻ on respondis 20 m uide in q̄an cusant amplius ni ndit ita ut ur pilatus

ll. 7, 10, 21. The lines are short in each case because the next line commences a new paragraph.

l. 9. tradiderunt: -nt in ligature.

l. 19. respondis: again this form is supported by an excellent group of MSS: cf. p. 64 col. a l. 23.

Marc. xv 6-11

xv 12-18

l. cccviii illis unum ex uinctis
 quemcumq. petissent
 ccii
 iiij Erat autem qui dice
 mt] cccxxii batur barabbas q̄i
 j. clxxxiii cum seditiosis erat
 uinctus qui in sediti
 one fecerāt homici
 dium et cum ascen
 dissent turba coepit
 sicut
 rogare semper faci
 ebat illis pilatus
 autem respondit eis
 dixit uultis dimittā
 uobis regem iudaeo
 rum sciebat enim
 quod per inuidiam
 tradidissent eum su
 mi sacerdotes
 ciij
 i Pontifices autem con
 mt cccxxv citauerunt turba
 l. cccx ut magis barabban
 j. clxxxiii dimitteret eis

j. clxxxviii quid ergo uultis faci
 emus regi iudaeoru
 At illi iterum clama 5
 uerunt cruci fige eu
 pilatus uero dicebat
 eis quid enim mali fe
 cit at illi magis cla
 mabant cruci fige eū 10
 ccvi
 i Pilatus autem uolens
 mt cccxxviii
 l. cccxiii
 j. clxvi populo satisfacere
 dimisit illis barab
 ban et tradidit ihm
 flagellis caesum ut 15
 cruci figeretur
 cccvii
 iij Milites autem duxerunt
 mt cccxxviii
 j. clxxxv eum intro in atriu
 praetorii et conuo
 cant totam cohortē 20
 et induunt eum pur
 puram et inponunt
 ei plectentes spinea
 coronam et coeperunt

l. 3. The cyphers lost with the first two lines were ccii ii mt cccxxii. And just similarly in col. *b* a new section commenced with l. 1, and again only the last cypher is preserved; the missing ones are ccv i mt cccxxvi l. cccxi.

l. 4. Note quemcumq.: -nt of petissent in ligature.

l. 9. The singular fecerat of our MS appears in O.L. (apart from *k*) and in most Vulgate MSS; the plural fecerant of *m.* 2, of the Milan and a couple of other Vulgate MSS, and of the Greek, is surely Jerome.

l. 12. sicut added by *m.* 2.

ll. 3, 4. The scribe originally wrote faciemus, which has been corrected to faciam by the usual slanting lines, right to left (no doubt the small type *a* at the end of line 1 had the superposed line signifying *m*, but the page has been cut so close above the line that it is no longer visible); the correction may be first hand.

l. 17. -unt in ligature.

l. 18. intro: see on p. 106 col. *b* l. 7

l. 21. purpuram: so the Greek text against W-W.: see p. 110 col. *a* l. 8.

l. 22. -nt in ligature.

l. 24. -unt in ligature.

Marc. xv 19-23

xv 24-30

	cutiebant caput eius	mt cccxxxiiii l. cccxxi j. cci	uiserunt uestimenta
	harundine et conspu		eius mittentes sorte
5	ebant eum et ponentes		super eis q̄is q̄id tolleret
	genua adorabant eū	ccxiii x	Erat autem hora tertia
	Et postquam inluserunt	ccxiiii i	et cruci fixerunt eu
	ei exsuerunt illum pur	mt cccxxxv l. cccxxiiii j. clxlviii	Et erat titulus causa
	p̄ram et induerunt		eius inscribtus rex
10	eum uestimentis suis		iudaeorum
	et deducunt illum ut	ccxv i	Et cum eo cruci figunt
	cruci figerent eum	mt cccxxxvi l. cccxlviii j. clxlviii	duos latrones unum
	Et angariauerunt		a dextris et alium a
	praetereuntem que		sinistris eius
15	p̄ram simonem cyri	ccxvi viii l. cclxxvii	Et adinpleta est scribe
	neum uenientem de		tura quae dicit et cu
	uilla patrem alexan		iniquis reputatus est
	dri et rufi ut tolleret	ccxvii vi	Et praetereuntes blas
	crucem eius	mt cccxxxvii	phemabant eum mo
20	Et perducunt illum in		uentes capita sua et
	golgotha locum q̄od		dicentes. ua qui destru
	est caluariae locus		it templum et in trib.
	interpraetatu		dieb. aedificat saluu
	bibere m̄r		fac temet ipsum de
	ratu m et no		

1. 8. purpuram, as p. 109 col. b l. 21: in each case with the Greek, and in this case with the Milan MS: I can hardly doubt rightly against W-W.

1. 11. deducunt is rather tempting for the educunt of the other MSS; but the Greek is ἐξάγουσιν.

1. 22. The first hand of our MS omits interpretatum of the other MSS, probably by assimilation to Matt. xxvii 33.

1. 23 margin. The canon should be iii.

1. 2 margin. The section number for Mark should be ccxii, and the canon i.

1. 3. uestimenta: -nt- in ligature.

1. 8. causa: so apparently, not causae.

1. 21. Note the punctuation (m. 2?) before ua.

11. 22, 23. Note trib. and dieb., and compare p. 111 col. b l. 2, p. 164 col. b l. 22, 23, p. 192 col. b l. 13. These abbreviating dots of the original scribe are much more decided than any of the punctuating dots.

Marc. xv 30-34

xv 35-40

scendens de cruce
 ccxviii
 ii Similiter et summi sa
 mt cccxxxviii
 l. cccxxii cerdotes ludentes ad
 alterutrum cum scri
 bis dicebant alios sal
 uos fecit se ipsum non
 potest saluum facere
 xps rex istrachel descē
 dat nunc de cruce ut
 uideamus et credam^s
 ccxviii
 ii Et qui cum eo cruci fixi
 mt cccxxxviii
 l. cccxxv erant cōnuiciaban
 tur ei ωNEIΔIZON
 ccxx
 ii Et facta hora sexta te
 mt cccxl
 l. cccxxvii nebrae factae sunt
 per totam terram
 usq. in horam nonā
 ccxxi
 vi Et hora nona exclama
 mt cccxli uit ihs uoce magna di
 cens heloi heloi lama
 sabacthani quod est
 interpretatum d^s
 meus d^s meus ut quid
 dereliquisti me

E quidam de circumsta
 b. audientes dicebant
 cce helian uocat
 ccxxii
 ii C rrens autem unus
 mt cccxlii
 l. cccxxiii t inplens spungiam 5
 ceto circumponensq.
 alamo potum dabat
 i dicens sine uideam^s
 i ueniat helias ad de
 onendum eum 10
 au emissa uoce
 s
 expirauit
 E uelum templi scissu
 st in duo sursum
 sq deorsum 15
 V dens centurio
 ui in aduerso stabat
 q sic cl mans expsi
 rasset t uere homo
 hic filius dī erat 20
 rant autem et muli
 res de l ge aspicien
 tes inter quas et maria
 magdalene et maria

l. 8. istrachel: an old Latin spelling corrected by Jerome.

Note the (unusual) abbreviation of n. in the middle of a word; see notes on p. 17 col. b l. 16, p. 24 col. b l. 20.

l. 12. The line over the o of conuiciabantur refers to the marginal ωNEIΔI(z)ON. See p. 101 col. b l. 24.

l. 17. usq. at the beginning of the line.

l. 20. m. 1 lama, m. 2 lema. But possibly the correction is by the original hand: lema is the reading of s, and of half a dozen good Vulgate MSS.

This page and its verso are preserved in two fragments which have been sewn together; but many of the concluding cyphers and generally the first letter of each line have been lost at the juncture in col. b. Compare col. a of p. 112.

l. 2. Note circumstan|tib.

dicebant: -nt in ligature.

l. 3. helian: heliam all other MSS here, and our MS elsewhere.

l. 5. Probably spungiam, as p. 70 col. a l. 8.

l. 12. expirauit, rightly corrected to expirasset; cf. l. 18 expirasset.

Marc. xv 40-45

xv 45-xvi 3

	iacobi minoris et io	ph			ne donauit corp ^u s ioseph
	mater et salome	t		ccxxviii i	Ioseph autem mercatus
	cum esset in galila		mt cccxlviii l. cccxxxiii j. ccviii		syndonem et deponens
	sequebantur eum	t			eum inuoluit sindone
5	ministrabant ei e				et posuit eum in monu
	aliae multae quae				mento quod erat excisu
	mul cum eo ascend				de petra et aduoluit la
	rant in hierosolym	-			pidem ad ostium mo
	Et cum iam sero esse				nimenti
	factum quia erat p		ccxxviii vi mt ccl		Maria autem magdale
10	l. cccxxxii j. ccvi				ne et maria ioseph aspi
	rasceue quod est a				ciebant ubi poneretur
	te sabbatum ueni		ccxxx viii l. cccxxxv		Et cum transisset sabba
	ioseph ab arimath				tum maria magdalene
	nobilis decurio qui	t			et maria iacobi et salo
15	ipse erat expectan				me emerunt aromata
	regnum dī et audac				ut uenientes unge
	ter introiit ad pilat				rent eum
	et petiit corpus ihū				Et ualde mane una sabba
	Pilatus autem mirab	a	ccxxxi i mt cclii l. cccxxxvi j. ccviii		torum ueniunt ad mo
20	tur si iam obisset et a	r			nimentum orto iam
	cessito centurione i	n			sole et dicebant ad in
	terrogauit eum si ia	-			uicem quis reuoluet
	mortuus esset et cu	-			nobis lapidem ab ostio
	cognouisset a centur	io			

1. 8. There is a clear trace of - on the other half of the leaf, which gives the reading hierosolymam with Amiatinus. But Jerome used the feminine accusative in St Matthew, not (except perhaps xi 27) in St Mark.

1. 18. The accent on petit is no doubt *m.* 2. But the form was meant from the first for a perfect tense.

11. 9, 21. The orthography monimentum is given on both occasions: but it has no support from other MSS.

1. 13. transisset: the correction from transisse may be by *m.* 1.

Luc. vii 37-41

vii 41-46

lucan

guenti et stans re
tro secu edes eius
lacrimis coepit riga
re pedes eius et cap
lis capitis sui tergebat
et osculabatur pe
des eius et unguen
to unguebat
den tem pharise
uerat eu-
it intra se dicen c
set profeta s
t utique qu
qualis mulier
tangit eum
trix est
Et respondens ih̄s di
xit ad illum simon
habeo tibi aliquid di
cere at ille ait ma
gister dic
Duo debitores erant
cuidam feneratori
unus debebat dena

rios quingentos alius
quinguenta non
b illis un
de r erent dona
uit r quis ergo 5
eum et
Resp di
timo qu cui
pl donauit at ille
dixit recte iudicas 10
ti et conuersus ad mu
lierem dixit simoni
e hanc muliere-
intraui in domum
tuam aquam pedib^{us} 15
meis non dedisti haec
autem lacrimis riga
uit pedes meos et ca
pillis suis sit osculū
mihi non dedisti haec 20
autem ex quo intra
uit non cessauit os
culari pedes meos
oleo capud meu non
unxisti

l. 9. A paragraph began here with
Videns autem.

l. 14. There is hardly room for esset
quae after mulier: possibly for est quae,
but quae alone would be sufficient.

ll. 19, 24. Holes in the vellum are
responsible for the loss of the first three
letters of tersit and the last letter of
meum.

Luc. vii 46-viii 1

viii 1-5

haec autem ungu
 ento unxit pedes
 meos propter quod
 dico tibi remitten
 5 tur ei peccata mul
 ta quoniam dilexit
 multum cui autē
 minus dimittitur
 minus diligit dixit
 10 autem ad illam re
 mittuntur tibi pec
 cata
 Et coeperunt qui simul
 accumbabant dice
 15 re intra se quis est
 hic qui etiam pecca
 ta dimittit dixit
 autem ad mulierē
 fides t te saluam
 20 fecit uade in pace
^{lxxv}
 x Et factum est dein
 ceps ipse iter facie
 bat per ciuitatem
 e castellum prae

dicans et euuange
 lizans regnum dī et
 duodecim cum illo
 et mulieres aliquae
 quae erant curatae
 a spiritibus malig
 nis et infirmitati
 bus maria quae uo
 catur magdalene
 de qua daemonia sep
 tem exierant et i
 hanna uxor chuza
 procuratoris hero
 dis et susanna et ali
 ae multae quae mi
 nistrabant eis de
 facultatibus suis
 Cum autem turba
 plurima conueni
 ret et de ciuitatibus
 properarent ad eu
 dixit per similitudi
 nem exiit qui semi
 nat seminare semen

^{lxxvi}
ⁱⁱ
 mt cxxxii
 mr xxxvi

1. 13. simul: -ul in ligature.

11. 19, 24. Holes in the vellum have caused the disappearance of the last two letters in tua and the last letter in et.

1. 11. Owing to a hole in the vellum the o of iohanna has disappeared.

1. 20. ciuitatibus: -us in ligature.

Luc. viii 35-39

viii 40-43

eius et timuerunt
Nuntiauerunt autē
illis et qui uiderant
quomodo sanus fac-
tus esset a legione
et rogauerunt illu-
omnis multitudo
gerassenorum ut
discederet ab ipsis
qu *im* re magno
te *ba* ur
Ipse autem scendens
nauem reuersus est
et rogabat illum uir
a quo daemonia exi-
erant ut cum eo esset
Dimisit autem eum ih̄s
dicens redi domum
tuam et narra q̄an-
ta tibi fecit d̄s et abit
per uniuersam ciui-
tatem praedicans
quanta illi fecisset
ih̄s

lxxxiii
viii
mr xlviii

lxxxv
ii
mt lxxxiii
mr xlviii

est

Factum autem cum
redisset ih̄s excepti
illum turba eran
autem omnes exspe-
tantes eum et ec
ce uenit uir cui no-
men iairus et ipse
princeps synagog
erat et cecidit ad p
des ih̄u rogans eu
ut intraret in do-
eius quia filia uni-
erat illi fere ann-
rum duodecim et
moriebatur et c
tigit dum iret a tu-
ba conprimebat
et mulier quaeda
erat in fluxu san-
nis annis duodeci-
quae in medicos e-
gauerat omnem s-
stantiam suam
ab ullo potuit

5

10

15

20

ll. 10-12, 21, 22. All these five lines have suffered some injury from holes in the vellum.

l. 20. The photograph appears to indicate an accent on *abit*: but I could not distinguish it in the MS.

In this column the right hand margins are cut close and many of the lines have lost letters. In addition the vellum is torn at the ends of the last two lines.

l. 1. *est* added *m.* 2.

Luc. viii 44-47

viii 47-53

secun

5 accessit r o et te
 tigit fimbr m uesti
 menti eius et confes
 tim tet xus san
 uinis eius
 ait ih̄s qu
 me tetigit ganti
 bus autem omnibus
 dixit petrus
 10 m illo er
 eptor turba
 onprim et d
 ligun et di
 me tetigit
 15 t dix ih̄s t g me
 ali is go i
 uir te exis
 e uide mu
 ier qu a tuit
 20 remen ro
 dit an illius
 ob quam causa
 igerit eu indi
 it coram om

ni populo et quem
 admodum confes
 tim sanata sit ipse
 dixit illi filia fides
 tua te saluam fecit
 uade in pace
 Adhu llo l quente
 enit a principe syna
 dicens ei quia
 lia tua
 ue um
 Ih̄s aut uđito hoc
 respondit pa
 ae noli ti
 mere crede tantu
 et it et cum
 isset domum non
 misit intrare se
 m quemquam ni
 si petrum et iohanne
 et iacobum et patrē
 et matrem puellae
 flebant autem om
 nes et plangebant

l. 6. A paragraph began here with Et ait.

l. 6. Our MS must have read quis est qui : quis is not nearly enough for the space.

l. 15. A second paragraph began here with Et dixit.

l. 16. Considerations of space, and such traces as can be deciphered of the letters, make it more than probable that the reading was nam ego noui, not nam et ego noui.

ll. 9-11. Besides the general illegibility of this page, these three lines are injured by holes in the vellum.

Luc. x 7-11

x 11-16

lucan

cxii
ii In eadem autem do
mt lxxxiii
mr liiii mo manete edentes
et bibentes quae aput
illos sunt dignus eni
est operarius merce
de sua nolite transi
re de domo in domu
cxiii
x Et in quamcumque ci
uitatem intraueri
tis et susceperint uos
manducate quae
adponuntur uobis
et curate infirmos
qui in illa sunt et di
cite illis adpropiau
it in uos regnum dī
cxiiii
ii In quamcumque ci
mt lxxxv
mr lv uitatem intraue
ritis et non recepe
rint uos exeuntes in
plateas eius dicite
etiam puluerem q̄i
adhaesit nobis de
ciuitate uestra ex

tergemus in uos
men hoc scitote
adpropiauuit reg
dī dico uobis qui
domis in die illa
missus erit qua
illi ciuitati
cxv
i Vae tibi choraza
mt cviii uae tibi bethsaid
quia si in tyro et
ne factae fuisse
uirtutes quae in
bis factae sunt o
in cilicio et ciner
dentes paeniter
uerum tamen t
et sidoni remissi
erit in iudicio qu
uobis et tu ca
naum usque in
exalta usque in
num demergeri
cxvi
i Qui uos audit me a
mt lxlvi
mr lxlvi et qui uos spernit
j. cxx sper

5

10

15

20

1. 1. The mt and mr figures are not
prima manu nor by the early corrector.

1. 3. aput : -ut in ligature.

1. 8, margin. Wordsworth commences
section cxiii at nolite transire (1. 6).

The outer margins of this column are
cut away, and from one to five letters
are lost at the end of each line.

1. 8. The marginal canon number was
originally v, but was rightly corrected
to i.

1. 21. exalta m. 1, exaltata m. 2.

Luc. x 16-20

x 21-24

	i autem me spernit ernit eum qui me sit	cxviii v mt cx	In ipsa hora exsulta uit spū sōo et dixit confiteor tibi pater dñe caeli et terrae quod abscondisti haec a sapientibus et pru dentibus et reuelas ti ea paruolis etiam pater quia sic placu it ante te
5	ersi sunt autem ii cum gaudio dicen s dñe etiam daemo a subiciuntur no in nomine tuo it illis uidebam sa nan sicut fulgur caelo cadentem e dedi uobis potes tem calcandi su a serpentes et scor ones et supra om m uirtutem inimi t nihil uos noce uerum tamen in c nolite gaudere ia sps uobis subici tur gaudete au m quod nomina stra scribta sunt caelis	cxviii iii mt cxii j. lxxxvii	Omnia mihi tradita sunt a patre meo et nemo scit qui sit filius nisi pater et qui sit pater nisi filius et cui uoluerit filius reue lare
10		cxv v mt cxxxiii	Et conuersus ad disci pulos suos dixit bea ti oculi qui uident q̄ae uidetis dico enim uo bis quod multi profe tae et reges uoluerunt uidere quae uidetis et non uiderunt et audire quae auditis
15			
20			

In this column the beginning of each line is lost.

l. 4. A paragraph began here with Reuersi. The marginal section and canon numbers would be cxvii x.

l. 5. ii is part of lxxii.

l. 9. Another paragraph probably began here with Et ait illis.

l. 12. A third paragraph began here with Ecce dedi.

l. 13. filius : -us in ligature.

l. 23. uoluerunt : -unt in ligature.

l. 24. uos added by m. 2.

ll. 25, 26. This addition may be by m. 1: I should not like to say.

Luc. xi 18-24

xi 24-28

·/.

re me daemonia fi
 lii uestri in quo eici
 unt ideo ipsi iudices
 uestri erunt porro
 si in digito dī eicio dae
 monia profecto prae
 uenit in uos regnum
 dī cum fortis ar
 matus custodit atri
 um suum in pace sunt
 ea quae possidet si
 autem fortior illo
 superueniens ui
 cerit eum uniuersa
 arma eius auferet
 in quibus confidebat
 et spolia eius distri
 buet qui non est
 mecum aduersus me
 est et qui non colli
 git mecum dispergit
 Cum inmundus sp̄s
 exierit de homine
 perambulat per lo

cxxx
 v
 mt cxxviii

·/· si autem ego in bēlzeub eicio daemonia

ca inaquosa quae
 rens requiem et non
 inueniens dicens re
 uertar in domum
 meam unde exiui et
 cum uenerit inue
 nit scopis mundata
 et tunc uadit et ad
 sumit septem alios
 sp̄s nequiores se et
 ingressi habitant
 ibi et sunt nouissima
 hominis illius peio
 ra prioribus

10

cxxxi
 x

Factum est autem
 cum haec diceret
 extollens uocem quae
 dam mulier de tur
 ba dixit illi beatus
 uenter qui te porta
 uit et ubera quae su
 xisti at ille dixit
 quippeni beati qui
 audiunt uerbum dī

15

20

et custodiunt

l. 1. The mark above the line refers
 to the insertion at the bottom of the
 column. For another example, see
 p. 16 (at the bottom of col. b).

l. 10. sunt : -unt in ligature.

l. 24. custodiunt : -unt in ligature.

Luc. xi 29-32

xi 32-36

secund

^{cxxxii}
^v Turbis autem concur
^{mt cxxviii} rentibus coepit dice
 re generatio haec ge
 neratio nequam est
 5 signum quaerit et
 signum non dabitur
 illi nisi signum ionae
 nam sicut ionas fuit
 signum nineutis ita
 10 erit et filius hominis
 generationi isti
 Regina austri surget
 in iudicio cum uiris
 generationis huius
 15 et condemnabit illos
 quia uenit a finibus
 terrae audire sapi
 entiam solomonis
 et ecce plus solomo
 20 ne hic uiri nineui
 tae surgent in iudicio
 cum generatione hac
 et condemnabunt
 illam quia paeniten

tiam egerunt ad prae
 dicationem ionae
 et ecce plus iona hic
^{cxxxiii}
ⁱⁱ Nemo lucernam ac
^{mt xxxii}
^{mr xxxviii} cendit et in abscon
 so ponit neque sub
 modio sed supra can
 delabrum ut qui in
 grediuntur lumen
 uideant
^{cxxxiiii}
^v Lucerna corporis tui
^{mt xlvii} est oculus tuus si ocu
 lus tuus fuerit simplex
 totum corpus tuum
 lucidum erit si aute
 nequam fuerit etia
 corpus tuum tene
 brosum erit uide er
 go ne lumen quod in
 te est tenebrae sint
 si ergo corpus tuum to
 tum lucidum fuerit
 non habens aliquam
 partem tenebraru

Luc. xii 56-xiii 1

xiii 1-6

autem tempus quo
modo non probatis
quid autem et a uo
bis ipsis non iudica
tis quod iustum est
clxii Cum autem uadis cū
v
mt xxxvi aduersario tuo d
pr pem in uia da
ope liberari ab
illo ne forte trahat
te apud iudicem et
iudex tradat te ex
actori et exactor
mittat te in carce
rem dico tibi non exi
es inde donec etiā
nouissimum minu
tum reddas
clxiii Aderant autem qui
x dam ipso in tempore
nuntiantes illi de
galilaeis quorum
sanguinem pilatus
misc t cum sacri

ciis e um
Et respondens dixit il
lis putatis quod hii ga
llaei prae bus
galilaeis ec re 5
fuerunt q
p t no
uobis sed nisi paen
tiam habueri
nes simi te eribitis 10
sicut illi xviii supra
quos ce rris
in s am et occidit
eos atis quia et
de tores erunt 15
r omnes homi
ne tantes in
hieru em non di
co uob ed si non
paenitentiam ege 20
ritis omnes simili
ter peribitis
clxiiii Dicebat autem h
x similitudinem

The margins are cut close at the top
of the text.

l. 10. I was quite certain of trahat,
not tradat.

l. 24. A hole in the vellum.

l. 1. A hole in the vellum.

l. 15. (fu)erunt: -unt in ligature.

Luc. xiii 6-10

xiii 10-14

Arborem fici habebat
 quidam plantata
 in uinea sua et uenit
 quaerens fructum
 in illa et non inue
 nit ^{autem} dixit ad cultore
 uineae ecce anni
 tres sunt ex quo ue
 nio quaerens fruc
 tum in ficulnea hac
 et non inuenio suc
 cide ergo illam ut quid
 etiam terram occu
 pat at ille respon
 dens dixit illi dñe di
 mitte illam et hoc
 anno usque dum fo
 diam circa illam et
 mittam stercora
 et si quidem fecerit
 fructum sin autem
 in futurum succides
 eam
 Erat autem docens

in una synagoga eorū
 sabbatis et ecce mu
 lier quae habebat spm
 infirmitatis annis
 decim et octo et erat
 inclinata nec omni
 no poterat sursum
 aspicere quam cum
 uideret ihs uocauit
 ad se et ait illi mulier
 dimissa es ab infir
 mitate tua et inpo
 suit illi manus et con
 festim erecta est et
 glorificabat dñm
 Respondens autem ar
 chisynagogus indignans
 quia sabbato curas
 set ihs dicebat tur
 bae sex dies sunt in q̄i
 bus oportet operari
 in hiis ergo uenite et
 curamini et non in
 die sabbati

clxv
 v
 mt cxvi

l. 1. A hole in the vellum has injured three letters in this line, but some traces of them still remain.

l. 6. *autem* added by *m.* 2.

l. 7. The line is torn, but can still be read.

l. 10. Note the point after *illi*: it is presumably inserted by *m.* 2.

l. 16, margin. In Wordsworth's edition the canon number is *ii*, and a parallel section in St Mark, xxv, is added: cf. p. 125, col. *b*, l. 7.

l. 17. *indignans*: -ns in ligature.

Luc. xiii 15-18

xiii 19-23

Respondit autem ad
illum dñs et dixit
hyppocritae unusq̄is
que uestrum sabba
to non soluit bouem
suum aut asinum a
praesepio et ducit
adaquare hanc au-
tem filiam abraham
quam alligauerat
satanas ecce decem
et octo annis non
oportuit solui a uin-
culo isto die sabbati
Et cum haec diceret
erubescabant om-
nes aduersarii eius
et omnis populus gau-
debat in uniuersis
quae gloriose fiebant
ab eo
Dicebat ergo cui simi-
le est regnum dī et
cui simile existimabo

cl xviii
v
mt cx xxviii

cl xviii
ii
mt l xxvi
mr l ii

c lxx
v
mt l v

clxvii
ii
mt cxxxvii
mr xliiii

le est grano
mod acceptu-
sit in hortu-
creuit et fac
n arborem 5
m et uolucres
uieuerunt
eius
dixit cui si
mabo regnū 10
est fermen
acceptum
bscondit
ae sata tria
rmentare 15
m
ciuitates
la docens
iens in hie
lli quidam 20
ci sunt qui
r
m dixit ad illos

Of the marginal cyphers, those to the left of the first vertical line are preserved on the same fragment as col. a: those between the two lines I have added for the sake of completeness.

l. 20. fiebant: -nt in ligature.

The fragment preserved of col. b contains only the ends of the lines: from five to nine letters are lost at the beginning of each line.

l. 9. A paragraph began at [Et iterum] dixit: another paragraph began at [Et ibat per] ciuitates, l. 17: a third at l. 21 [Ait autem i]lli: and a fourth at l. 24 [Ipse aute]m.

l. 11. Our MS clearly read regnum dī simile est: not regnum dī et cui simile est, for which there is not room.

Luc. xiii 24-28

xiii 28-33

		Contendi		secund		
		per angu		clxxii		Cum uideritis abrahā
		tam quia		v		et isac et iacob et o-
		uobis qua		mt lxx		nes prophetas in reg
		trare et n				no dī uos autem ex
5	clxi	Cum autem				PELLI foras et uenient
	v	rit pater				ab oriente et occiden
	mt] lx	cluserit o				te et aquilone et
		ci pietis f				austro et accum
		et pulsar				bent in regno dī
10		centes dñ		clxxiii		Ecce sunt nouissimi
		bis et resp		ii		qui erunt primi et
		cet uobis		mt clxlviii		sunt primi qui erunt
		unde sitis		ma cxi		nouissimi
		pietis dice				In ipsa die acceperunt
15		cauimus		clxxiii		quidam pharisaeo
		et bibimz		x		rum dicentes illi exi
		teis nost				et uade hinc quia he
		et dicet				rodīs uultē occidere
		uos unde				et ait illis ite dicite
20		te a me o				uulpi illi ecce eicio dae
		rarii ini				monia et sanitates
		erit fletu				perficio hodie et cras
		dentium				et tertia consummor
						uerum tamen opor

Of this column only the beginnings of the lines are preserved, from seven to eleven letters being lost at the end of each line: the additions between the two dividing lines are supplements of my own.

1. 6, margin. The scribe has written clxi by error for clxxi.

1. 8. It seems impossible to say whether our MS read et between o[stium] and [in]ci pietis.

1. 5. uenient: -nt in ligature.

1. 12. erunt: -nt in ligature.

1. 14. acceperunt: -unt in ligature.

1. 18. uultē by mistake for uult te.

Luc. xiii 33-xiv 1

xiv 1-7

lucan

tet me hodie et cras
et sequenti ambula
re quia non capit pro
fetam perire extra
hierusalem

clxxv
v
mt ccxli

Hierusalem hierusalē
quae occidis prophe
tas et lapidas eos qui

^{tun}
mittur ad te quoti
ens uolui congrega
re filios tuos quemad
modum auis nidum
suum sub pinnis et
noluisti ecce relin
quetur uobis domus
uestra dico autem
uobis quia non uide
bitis me donec ueni
at cum dicetis bene
dictus qui uenit in no
mine dñi

clxxvi
x

Et factum est cum in
trasset in domum cu
iusdam principis pha

risaeorum sabbato
manducare panē
et ipsi obseruabant
eum et ecce homo q̄i
dam hydropicus erat 5
ante illum

clxxvii
v
mt cxvi

Et respondens ih̄s dixit
ad legis peritos et pha

risaeos dicens s licet
sabbato curare 10

at illi tacuer t ip
se uero adpre ū
sanauit eum c dimi
sit et respondens ad
illos dixit cu s ues 15
trum asinus ut bos
in puteu et et

non contin o extra
het illum die abbati
et non pote ant ad 20
haec respondere illi

clxxviii
x

Dicebat autem et ad
inuitatos pa bolā
intendens quomo o

1. 6, margin. The cyphers are not, I think, *m. 1*: they look, however, like the work of the early corrector, not that of the eighth century corrector who busied himself with the section numbers.

1. 9. The correction is by *m. 2*.

1. 7, margin: according to Wordsworth the canon number should be ii, and *mr xxv* should be added to the parallel from Matthew. But our scribe clearly wrote as I have printed in the text: cf. p. 122, col. b, l. 16.

11. 9-20. A long narrow hole in the vellum is responsible for the disappearance of one or more letters in most of these lines.

11. 23, 24. Another hole in the vellum.

Luc. xiv 7-11

xiv 11-15

5 primos accubitus e
 ligerent dicens ad il
 los cum inuitatus
 fueris ad nuptias non
 discumbas in primo
 loco ne forte hono
 rator te sit inuita
 tus ab eo et ueniens
 10 is qui te et illum uoca
 uit dicat tibi da huic
 lo m et tunc inci
 p um rubore no
 uis mum locum te
 nere sed cum uoca
 15 tus f eris uade recu
 be in nouissimo loco
 et cu nerit qui
 te in tauit dicat
 tibi amice ascende
 20 super s tunc erit
 tibi gl ria coram si
 mul discumbentibus
 clxxviii
 v Qu mnis qui se ex
 mt cccxxi itat humiliabitur

et qui se humiliat
 exaltabitur
 clxxx
 x Dicebat autem et ei q̄i
 se inuitauerat cum
 facis prandium aut
 cenam noli uocare
 amicos tuos neque
 fratres tuos neque
 cognatos neque uici
 nos diuites ne forte
 et ipsi te reinuient
 et fiat tibi retribu
 tio sed cum facis con
 uiuium uoca paupe
 res debiles claudos
 caecos et beatus eris
 quia non habent re
 tribuere tibi retri
 buetur enim tibi in
 resurrectione iustoru
 Haec cum audisset qui
 dam de simul discum
 bentibus dixit illi be
 atus qui manducabit

- l. 5. non : -on in ligature.
 ll. 10-21. A long hole in the vellum as
 on col. b of the previous page.
 l. 22. discumbentibus : -us in ligature.
 ll. 23, 24. Again a hole in the vellum.

- l. 11. reinuient : -nt in ligature.

Luc. xiv 15-21

panem in regno di
 at ipse dixit ei
 clxxxi
 v Homo quidam fecit
 mt ccxxi
 cenam magnam et
 uocauit multos et
 5
 misit seruum suum
 hora cenae dicere in
 uitatis ut uenirent
 quia iam parata sunt
 10
 omnia et coeperunt
 simul omnes excusa
 re primus dixit ei
 uillam emi et neces
 se habeo exire et ui
 dere illam rogo te
 15
 habe me excusatum
 et alter dixit iuga
 boum emi quinque
 et eo probare illa ro
 go te habe me excusa
 20
 tum et alius dixit
 uxorem duxi et ideo
 non possum uenire
 et reuersus seruus

l. 1. The vellum is cut away so closely at the top that the abbreviating line over di has disappeared.

l. 8. uenirent: -nt in ligature.

ll. 9, 10. sunt, coeperunt: -unt in ligature.

Luc. xiv 30-35

		et non potuit consu-
		mare aut qui rex
		iturus committere
		bellum aduersus aliu-
5		regem non sedens pri-
		us cogitat si pos u-
		decim milibus occur-
		rere ei qui cum uigin-
10		ti milibus uenit ad se
		alioquin adhuc illo
		longe agente lega-
		tionem mittens ro-
		gans ea quae pacis sunt
	cl xxxiiii	Sic ergo omnis ex uo
15	mt l v	bis qui non renunti
		at omnibus quae pos
		sidet non potest me
		us esse discipulus
	clx xxv	Bonum est sal si autē
20	mt x xxi	sal quoque euanue
	mr cii	rit in quo condietur
		neque in terram ne
		que in sterculinum
		utile est sed foras

The margins are cut close at the top and also at the side : I have supplied the missing cyphers and symbols to the left of the vertical line.

ll. 12, 13. mittens, rogans : both participles are certain.

l. 13. sunt : -unt in ligature.

Luc. xvii 32-xviii 1

xviii 1-6

^{ccx}
^x Memores estote uxo
 ris loth
^{ccxi}
ⁱⁱⁱ Quicumque quaesie
^{mt lxlvi}
^{j. cv} rit animam suam
 saluare perdet illā
 et qui perdidit illā
 uiuificabit eam
^{ccxii}
^v Dico uobis illa nocte
^{mt cclxii} erunt duo in lecto
 uno unus adsume
 tur et alter relinq̃e
 r duae erunt mo
 lentes in unum una
 adsumetur et alte
 ra relinquetur duo
 in agro unus adsume
 tur et alter relinq̃e
^{ccxiii}
^v Respondentes dicunt
^{mt cclvii} illi ubi dñe qui dixit
 eis ubicumque fue
 rit corpus illi^uc con
 gregabuntur ad^uilae
^{ccxiiii}
^x Dicebat autem et pa
 rabolam ad illos

quoniam oportet
 semper orare et no
 deficere dicens
 iudex quidam erat
 in quadam ciuitate
 qui dñm non timebat
 et hominem non ue

5

rebatur uidua au
 tem quaedam erat
 in ciuitate illa et
 ueniebat ad eum
 dicens uindica me
 de aduersario meo
 et nolebat per mul
 tum tempus

10

15

Post haec autem dixit
 intra se etsi dñm non
 timeo nec hominem
 uereor tamen quia
 molesta est mihi haec
 uidua uindicabo illā
 ne in nouissimo ue
 niens suggilet me
 Ait autem dñs audite

20

1. 8. illa nocte *m.* 1, in illa nocte *m.* 2.

1. 12. Owing to a hole in the vellum
the first two letters have disappeared.

1. 18. dicunt: -unt in ligature.

1. 21. illic *m.* 1, illuc *m.* 2.

Luc. xviii 6-11

xviii 11-15

secund

quid iudex dicit in
 quitatis dñs autem
 non faciet uindic-
 tam electorum su-
 5 orum clamantiu-
 ad se die ac nocte et
 patientiam habebit
 in illis dico uobis q̃ia
 cito faciet uindictā
 10 illorum uerum ta-
 men filius hominis
 ueniens putas inue-
 niet fidem in terra
 Dixit autem et ad quos
 15 dam qui in se confi-
 debant tamquam
 iusti et aspernaban-
 tur ceteros para-
 bulam istam
 20 Duo homines ascen-
 derunt in templu-
 ut orarent unus
 phariseus et alter
 p blicanus phari-

saeus stans haec apud
 se orabat dñs gratias
 ago tibi quia non su-
 sicut ceteri homines
 raptores iniusti adul-
 teri uelut etiam hic
 publicanus ieiuno
 bis in sabbato decimas
 do omnium quae pos-
 sideo et publicanus
 a longe stans nolebat
 nec oculos ad ca u-
 leuare sed percutie-
 bat pectus suum di-
 cens dñs propitius es
 to mihi peccatori
 dico uobis descendit
 hic iustificatus in do-
 mum suam ab illo
 Quia omnis qui se ex-
 altat humiliabitur
 et qui se humiliat
 exaltabitur
 Adferebant autem

ccxv
 v
 mt ccxxxi

ccxvi
 ii
 mt clxlii
 MR cvi

l. 1. dicit iniquitatis *m.* 1, iniquitatis
 dicit *m.* 2: for these strokes, equivalent
 to our sign of transposition (2) (1), see
 above, p. 24, col. a, l. 10, and compare
 p. 138, col. b, l. 19.

l. 24. A hole in the vellum.

l. 1. apud: -ut in ligature.
 l. 5. adulteri: -ul in ligature.
 l. 12. A hole in the vellum.

Luc. xviii 15-20

xviii 20-25

m et infantes
 s tangeret quod
 t di
 bant /
 utem conuo
 llos dixit sinite
 os uenire ad me
 olite eos uetare
 talium est enim reg
 num di
 ccxvii
 ii Amen dico uobis qui
 mt clxxxviii
 mr lxiu cumque non accepe
 rit regnum di sicut
 puer non intrabit
 in illut
 ccxviii
 ii Et interrogauit eum
 am princeps di
 magister bone
 d faciens uitam
 tern possidebo
 Dix utem ih̄s quid me
 dicis bonum nemo bo
 nus nisi solus d̄s man
 d osti non oc

cides
 s non fur es
 n estimo
 n̄um dices or
 patrem tuum et mā 5
 trem qui ait haec
 omnia custodiui a
 iuuentute mea
 ccxviii
 ii Quo audito ih̄s ait ei
 mt clxliiii
 mr cviii adhuc unum tibi deest 10
 omnia quaecumque
 habes uende et da pau
 peribus et habebis the
 saurum in caelo et
 ueni sequer 15
 ccxx
 ii His ille auditis c tr
 mt clxlv
 mr cviii tatus est qu diues
 erat ualde uidens
 autem illum tris
 tem factum dixit 20
 quam difficile
 pecunias habent in
 regnum in nt
 faciliu 11u

The leaf is a good deal torn at the top, and also at lines 17-19, of *recto* col. *a* and *verso* col. *b*.

l. 16, margin. A tear in the vellum has destroyed the section numbers for Matthew and Mark, which should be mt clxliiii, mr cvii.

l. 18. uidens : -ns apparently in ligature.

l. 23. in(trabu)nt : -nt in ligature.

Luc. xviii 25-30

xviii 31-35

per foramen acus
transire quam di
uitem intrare in reg
num dī et dix unt
5 qui audiebant et q̄is
potest saluus fieri
Ait illis quae impossi
bilia sunt apud ho
mines possibilia sunt
10 apud dñm ait aute-
petrus ecce nos dimi
simus omnia et secu
ti sumus te
15 ^{ccxxi}
ⁱⁱ Qui dixit eis amen di
^{mt clxlviii}
^{mr cx} co uobis nemo est qui
reliquit domum aut
parentes aut fratres
aut uxorem aut fi
lios propter regnum
20 dī et non recipiat
multo plura in hoc
tempore et in saecu
lo uenturo uitam
aeternam .

[ccxxii]
ⁱⁱ Adsumpsit a
^{mt cci}
^{mr cxii} duodecim et a
ce a ce
rosol a
summa^ubun
nia quae scr
per propheta
hominis trad
enim gentibus et in
ludetur et flagella
bitur et conspuetur
et post ^uflagellauerint
occident eum et die
tertia resurget
^{ccxxiii}
^x Et ipsi nihil horum in
tellexerunt et erat
uerbum istud
sum ab eis et n
tellexerunt qu
dicebantur
^{ccxxiii}
ⁱⁱ Factum est autem cu
^{mt ccv}
^{mr cxvi} adpropinquaret
hiericho caecus quidā
sedebat secus uiam

ll. 3, 4. Owing to a hole in the vellum, -n has partly disappeared in l. 3 and -er- in l. 4.

l. 4. dixerunt : -unt in ligature.

l. 9. sunt : -unt in ligature.

l. 16. aut : -ut in ligature.

l. 1, margin. The page is cut away so close above l. 1 that the section number has disappeared : I have inserted it in square brackets.

ll. 3, 4. Holes in the vellum.

l. 12. quam added by m. 2.

flagellauerint : -nt in ligature.

l. 18. sum is clear : our MS therefore read absconsum, not absconditum.

l. 21. cu(m) added in smaller script but by the first hand.

Luc. xx 7-11

xx 11-17

lucan

responderunt se nescire
 unde esset
 Et ih̄s ait s neque
 ego dico uobis in q̄a
 potestate haec facio
 Coep autem dicere
 ad plebem parabo
 lam hanc homo
 p n it uinea
 et locau eam co
 lonis et ipse peregre
 fuit multis tempo
 ribus et in tempo
 re misit ad cultores
 uum ut de fruc
 tu uineae darent
 il caesum dimi
 serun um inanē
 Et addidit alterum
 seruum tere
 autem hunc quo
 que caedentes et
 adficientes co u
 melia serunt

cc]xli
 ii)
 mt cc]xviii
 mr cx]xviii

inan
 Et addidit tertium
 ttere qui et illu
 uulnerantes eiece
 runt dixit autē
 dñs uineae quid fa
 ciām mīttam filiu
 meum dilectum for
 sitan cum hunc uide
 rint uerebuntur
 quem cum uidissent
 coloni cogitauerunt
 inter se dicentes hic
 est heres oōidamus
 illum ut nostra fiat
 hereditas et eiectu
 illum extra uinea
 occiderunt quid ergo
 faciet illis dñs uineae
 ueniet et perdet co
 lonos istos et dabit
 uineam aliis
 Quo audito dixerunt
 illi absit ille autem

l. 6, margin. The page is cut away
 and I have supplied the missing cyphers
 in brackets.

l. 11. uidissent: -nt in ligature.
 l. 12. cogitauerunt: -unt in ligature.
 l. 23. dixerunt: -nt in ligature.

Luc. xx 17-20

xx 20-25

aspiciens eos ait quid
 est ergo hoc quod scrib
 tum est lapidem quē
 • reprobauerunt ae
 • dificantes hic factus
 • est in caput anguli
 omnis qui ceciderit
 supra illum lapidem
 conquassabitur su
 pra quem autem ce
 ciderit comminuet
 illum
 Et quaerebant prin
 cipes sacerdotum et
 scribae mittere in
 illum manus illa ho
 ra et timuerunt po
 polum cognouerunt
 enim quod ad ipsos
 dixerit similitudine
 istam
 Et obseruantes mise
 runt insidiatores
 qui se iustos simula

ccxlii
 i
 mt ccxx
 mR cxxviii
 J. lxxxviii

15

ccxlii
 ii
 mt ccxxiii
 mR cxxx

20

rent ut ca rent eu
 in sermone et trade
 rent ill m principa
 tui et pot stati prae
 sidis et interrogaue
 runt illum dicentes
 magister scimus q̄ia
 recte dic s et doces
 et non a cipis perso
 nam sed in ueritate
 uiam dī doces licet
 nobis dare tributu
 caesari aut non
 Considerans autem
 dolum illorum dixit
 ad eos quid me temp
 tatis ostendite mihi
 denarium cuius ha
 bet imaginem et in
 scriptionem respon
 dentes dixerunt cae
 saris et ait illi red
 dite ergo quae sunt
 caesaris caesari et

ll. 4-6. Note the dots in the margin
 marking the quotation : compare above,
 p. 41, col. b, l. 15.

l. 18. cognouerunt : -unt in ligature.

ll. 1-4 and 8, 9 : holes in the vellum
 have caused the disappearance of a few
 letters.

l. 22. illi m. 1, illis m. 2.

Luc. xx 25-29

xx 29-36

quae dī sunt dō et
 non potuerunt uer-
 bum eius reprehen-
 dere coram plebe
 et mirati in respon-
 so eius tacuerunt
 Accesserunt autem
 quidam sadducae
 orum qui negant es-
 se resurrectione-
 et interrogauerunt
 eum dicentes ma-
 gister moyses scripsit
 nobis si frater ali-
 cuius mortuus fue-
 rit habens uxorem
 et hic sine filiis fuerit
 ut accipiat eam fra-
 ter eius uxorem et
 suscitetur semen fra-
 tri suo septem ergo
 fratres erant et
 primus accepit uxo-
 rem et mortuus est

sine filiis et sequens
 accepit illam et ipse
 mortuus est sine fi-
 lio et tertius accepit
 illam similiter et 5
 omnes septem et no-
 reliquerunt semen
 et mortui sunt no-
 uissima omnium
 mortua est et mu- 10
 lier in resurrectio-
 ne ergo cuius erit uxor
 si quidem septem ha-
 buerunt eam uxore
 Et ait illis ih̄s fili saecu- 15
 li huius nubunt et
 traduntur ad nub-
 tias illi autem qui
 digni habebuntur
 saeculo illo et resur- 20
 rectione ex mortuis
 neque nubunt neque
 ducunt uxores neque
 enim ultra mori poterint

l. 11. interrogauerunt: -unt in liga-
 ture.

ll. 15-21. The St Gall bookplate has
 been stamped across these lines and
 makes them rather difficult to read.
 The manuscript to which this leaf was
 attached was S. n. 15 (=429 of the
 present catalogue, a twelfth century MS
 of 'lectiones homiliarum nocturnales').

l. 12. eorum added *sup. lin.*, but
 whether by *m. 1* or *m. 2* it is difficult
 to say.

l. 15. fili: without accent, unlike
 p. 136, col. a, ll. 2, 3.

l. 24. poterint: -nt in ligature.

Luc. xx 36-42

xx 42-47

secund

5 aequales enim an
 gelis sunt et filii sunt
 dei cum sint filii resur
 rectionis quia ue
 ro resurgant mor
 tui et moyses osten
 dit secus rubum sic
 ut dicit dominum dominum abra
 ham et dominum isac et
 10 dominum iacob deus autem
 non est mortuorum
 sed uiuorum omnes
 enim uiuunt ei
 15 Respondentes autem
 quidam scribarum
 dixerunt magister
 bene dixisti
 Et amplius non aude
 bant eum quicquam
 20 interrogare
 Dixitque autem ad illos
 quomodo dicunt
 christum filium dauid esse
 et ipse dauid dicit

ccxliiii
 ii
 mt ccxxvi
 mrcxxxiii

ccxlv
 ii
 mt ccxxv
 mrcxxxiii

ll. 2, 3. Note fili with accent.

l. 2. sunt: -nt in ligature.

in libro psalmorum
 dixit dominus domino meo
 sede a dextris meis
 donec ponam inimici
 cos tuos scabillum
 pedum tuorum
 dauid ergo dominum illum
 uocat et quomodo
 filius eius est
 Audiente autem om
 ni populo dixit disci
 pulis suis attendite
 a scribis qui uolunt
 ambulare in stolis
 et amant salutatio
 nes in foro et primas
 cathedras in synago
 gis et primos discubi
 tus in conuiuuiis
 Qui deuorant domos
 uiduarum simulan
 tes longam oratio
 nem hii accipient da
 nationem maiorem

ccxli
 ii
 mt ccxxviii
 mrcxxxv

ccxlvii
 viii
 mrcxxxvi

ll. 2-6. Note the dots for the quotation as on p. 134, col. a.

Luc. xxi 1-6

xxi 6-10

Lucan

Respiciens autem uidit eos qui mittebant munera sua in gazo fylachum diuites uidit autem et quandam uiduam pauperulam mittentem aera minuta duo et dixit uere dico uobis quia uidua haec pauper plus quam omnes misit nam omnes hii ex abundantia sibi miserunt in munera dei haec autem ex eo quod deest illi omnem uictum suum quem habuit misit

^{ccxlviii}
ⁱⁱ Et quibusdam dicentibus de templo quod lapidibus bonis et donis ornatum esset dixit haec quae

uidetis uenient dies in quibus non relinquetur lapis super per lapidem qui non destruat

^{ccxlviii}
ⁱⁱ Interrogauerunt autem illum dicentes praceptor quando haec erunt et quod signum cum fieri incipient qui dixit uidete ne seducamini multi enim ueniunt in nomine meo dicentes quia ego sum et tempus adpropinquauit nolite ergo ire post illos cum autem audieritis proelia et seditiones nolite terreri oportet primum haec fieri sed non statim finis tunc dicebat illis

1. 2. mittebant: -nt in ligature.

1. 4. gazo|fylachum *m.* 1, -fylachium a correction perhaps by the same hand.

1. 14. miserunt: -nt in ligature.

1. 1. The last letter of the line is lost owing to a hole in the vellum.

Luc. xxi 10-15

xxi 15-21

5 surget gens contra
 gentem et regnum
 aduersus regnum
 terrae motus magni
 erunt per loca et pes
 tilentiae et fames
 terroresque de cae
 lo et signa magna
 erunt
 10 ^{ccl} i Sed ante haec omnia
^{mt ccxlii} ^{MR cxxxviii} ^{j. cxli} incipient uobis ma
 nus suas et perseque
 tur tradentes in sy
 nagogis et custodias
 15 tradentes ad reges
 et praesides prop
 ter nomen meum
 continget autem
 uobis in testimoniū
 20 ^{ccli} ii Ponite ergo in cordi
^{mt lxxxvi} ^{MR cxli} bus uestris non prae
 meditari quemad
 modum responde
 atis ego enim dabo

uobis os et sapientia
 cui non poterunt
 resistere et contra
 dicere omnes aduer
 sarii uestri tradimi
 ni autem a parenti
 bus et fratribus et
 cognatis et amicis
 et morte adficiant
 ex uobis et eritis odio
 omnibus propter
 nomen meum et ca
 pillus de capite uestro
 non peribit in
 patientia uestra pos
 sidebitis animas
 uestras
^{cclii} x Cum autem uideritis
 circumdari hieru
 salem ab exercitu
 tunc scitote quia ad
 propinquauit de
 solatio eius
^{ccliii} ii Tunc qui in iudaea sunt

^{ccliii} ii
^{mt ccxlviii} ^{MR cxlii}

l. 10. The scribe has written omnia *per incuriam*.

l. 21, margin. mt should apparently be lxxxviii, but the scribe has certainly written lxxxvi.

l. 9. adficiant: -nt in ligature.

ll. 19, 20. See above, p. 130, col. a, l. 1 for these marks of transposition: the corrector means us to read circumdari ab exercitu hierusalem.

l. 24. sunt: -unt in ligature.

Luc. xxi 21-25

xxi 25-29

fugiant in montes
et qui in medio eius
discedant et qui in
regionibus non in
trent in eam quia
dies ultionis hii sunt
ut impleantur om
nia quae scribta
sunt

clyiii
ii
mt cclxlviii
mr cclxliii

Vae autem praegna
tibus et nutrienti
bus in illis diebus

cclv
ii
mt ccli
mr cclvi

Erit enim pressura
magna supra terra
et ira populo huic

cclvi
x

Et cadent in ore gla
dii et captiui ducen
tur in omnes gentes
et hierusalem cal
cabitur a gentibus
donec impleantur
tempora nationu

cclvii
ii
mt cclviii
mr cl

Et erunt signa in sole
et luna et stelis et

in terris pressura
gentium prae con
fusione sonitus et
maris et fluctu
arescentibus homi
nibus prae timore
et expectatione
quae superuenient
uniuerso orbi na
uirtutes caeloru
moueuntur

5

10

cclvii
ii
mt cclviii
mr cli

Et tunc uidebunt fi
lium hominis ueni
entem in nube cum
potestate magna
et maiestate hii
autem fieri incipien
tibus respicite et
eleuate capita ue
stra quoniam adpr
pinquat redemp io
uestra et dixit illis
similitudinem

15

20

Videte ficulneam

l. 6. sunt : -nt in ligature.

l. 10. The scribe wrote praegnatis, not praegnantibus : I see no trace of an abbreviating line over the final a of l. 10.

ll. 10, 13, 16, 23. The canon numbers in the margin are invisible in the photograph, but could just be sufficiently made out in the original.

l. 18. gentes : -es in ligature.

l. 8. superuenient : -nt in ligature.

ll. 19-22. The page is cut away here, so that one letter has been lost in each of the lines 19, 20.

Luc. xxi 29-35

xxi 35-xxii 2

secund

et omnes arbores cu-
 producunt iam ex se
 fructum scitis quo
 niam prope est aes
 5 tas ita et uos cum ui-
 deritis haec fieri sci-
 tote quoniam pro-
 pe est regnum dī
 Amen dico uobis quo
 10 niam non praeter-
 ibit generatio haec
 donec omnia fiant
 caelum et terra
 transibunt uerba
 15 autem mea non tran-
 sibunt
 cclviii
 x] Attendite autem uo-
 bis ne forte grauen-
 tur corda uestra in
 20 crapula et ebrieta-
 te et curis huius ui-
 tae et superueniat
 in uos repentina dies
 illa tamquam la-

queus enim super-
 ueniet in omnes q̄i
 inhabitant super
 faciem omnis terrae
 uigilate itaque in o-
 ni tempore orantes
 ut digni habeamini
 fugere ista omnia
 quae futura sunt
 et stare ante filiu-
 hominis
 Erat autem diebus
 docens in templo
 noctibus uero exiens
 morabatur in mon-
 te qui uocatur oli-
 ueti et omnis popu-
 lus manicabat ad
 eum in templo au-
 dire eum
 cclx
 i Adpropinquabat au-
 21 tem dies festus azimo-
 rum qui dicitur pascha
 Et quaerebant prin-

mt cclxxiii
 mr clvi
 j. xx
 cclxi
 i
 mt ccxx
 mr cxxii
 j. lxxvii

l. 17, margin. The page is cut so closely that the canon number and most of the cyphers of the section number have disappeared: I have added them to left of the square bracket.

l. 14. exiens: -ns in ligature.
 ll. 21, 24, margins. The section numbers were perhaps originally written cclxii, cclxiii. The marginalia for mt, mr, io, are in neither case (as I think) by the first hand: but the supplements at l. 21 are by the contemporary or nearly contemporary hand, those at l. 24 by the later corrector (s. viii?).

Luc. xxii 2-8

xxii 8-14

lucan

cipes sacerdotum
et scribae quomodo
eum interficerent
timebant uero plebē

cclxii

[viii]

j. cxiii

Intrauit autem sata
nas in iudam qui cog
nominatur scarioth
unum de duodecim

cclxiii

[ii]

mt cclxxviii
mr clx

Et abiit et locutus est
cum principibus sa
cerdotum et magis
tratibus quemadmo
dum illum traderet
eis et gauisi sunt et
pacti sunt pecunia
illi dare et spopon
dit et quaerebat
oportunitatem
ut traderet illum
sine turbis uenit
autem dies azimorm
in qua necesse erat
occidi pascha et mi
sit petrum et iohan

nem dicens euntēs
parate nobis pascha
ut manducemus at
illi dixerunt ubi uis
paremus et dixit ad
eos ecce introeunti
bus uobis in ciuitate
occurreret uobis homo
amforam aquae por
tans sequimini eum
in domo in qua intrat
et dicetis patri fami
lias domus dicit ti
bi magister ubi est
diuersorium ubi pas
cha cum discipulis
meis manducem et
ipse uobis ostendet
cenaculum magnu
stratum et ibi para
te euntēs autem
inuenerunt sicut
dixit illis et paraue
runt pascha et cum

5

10

15

20

ll. 5, 9. The canon numbers in the margin, viii and ii, are really not distinguishable, so that I have placed them within brackets.

l. 4. Why has uis got the accent (so too p. 144, col. b, l. 10)? No doubt it was added by the second hand to distinguish it from the noun uis.

Luc. xxii 14-19

xxii 19-24

facta esset hora dis
cubuit et duodecim
apostoli cum eo
Et ait illis desiderio de
sideraui hoc pascha
manducare uobiscu-
ante quam patiar
Dico enim uobis quia
ex hoc non manduca
bo illud donec inple
atur in regno dī et ac
cepto calice gratias
egit et dixit accipite
et diuidite inter uos
dico enim uobis quod
non bibam de gene
ratione uitis donec
regnum dī ueniat
Et accepto pane gra
tias egit et fregit et
dedit eis dicens hoc est
corpus meum quod
pro uobis datur hoc
facite in meam com

cclxiii
xcclxv
iimt cclxxxv
mr clxvicclxvi
imt cclxxxiii
mr clxv
j. lxx

memorationem
Similiter et calicem
post quam cenauit
dicens hic est calix
nouum testamentu-
in sanguine meo quod
pro uobis funditur
Verum tamen ecce
manus tradentis me
mecum est in mensa
et quidem filius ho
minis secundum qđ
definitum est uadit
uerum tamen uae illi
homini per quem tra
ditur
Et ipsi coeperunt q̄ae
rere inter se quis es
set ex eis qui hoc fac
turus esset
Facta est autem et
contentio inter eos
quis eorum uidere
tur esse maior

cclxvii

ii

mt cclxxxv
mr clxvi

cclxviii

ii

mt cclxxxii
mr clxiii

cclxviii

i

mt cclxxx
mr clxii
j. cxxii

cclxx

ii

mt ciii
mr cxiii

l. 3. Again the cyphers for mt mr are
by a later hand (s. viii?).

l. 5. testamentum : -nt- in ligature.

l. 21, margin. mt should be cciii.

Luc. xxii 25-30

Dixit autem eis reges		
gentium dominan	cc lxxi	
tur eorum et qui po	v	
testatem habent	mt cl xlvii	
super eos benefici uo	cclx xiii	5
cantur uos autem	x	
non sic sed qui maior		
est in uobis fia sicut		
iunior et qui prae		
cessor est sicut mi		10
nistrator	cclx xiiii	
cclxxi x Nam quis maior est	vi ii	
qui recumbit an qui	j cc xxxi	
ministrat nonne	cclx xv	
qui recumbit ego aute	i	
in medio uestrum su	mt cc lxxxviii	15
sicut qui ministrat	mr cl xx	
uos autem estis qui	j cx xvi	
permansistis mecu		
in temptationibus		20
meis et ego dispono		
uobis sicut disposuit	cclx xvi	
mihi pater meus reg	x	
num ut edatis et biba		

A press-mark S. n. i 27 is preserved on this half-leaf: cf. p. 135, col. a.

The page is so cut that part of the marginal numbers of col. b are preserved with col. a: I have added the cyphers required to complete them, but it must be understood that everything to the right of the vertical line is destitute of authority from the MS.

1. 8. A hole in the vellum after fia.

Luc. xxii 39-45

	sec	und	
	c	clxxx	illum et discipuli
	mt	ii	<i>Et</i> cum peruenisset ad
	mr	clxvi	locum dixit illis ora
		lxxxvii	te ne intretis in tem
5			ptationem
	c	cclxxx	<i>Et</i> ipse auulsus est ab
	mt	i	eis quantum iactus
	mr	cclxliiii	est lapidis et positus
	j.	clxxv	genibus orabat dicens
		clxi	
10	c	clxxxii	Pater si uis transfer
	mt	i	calicem istum a me
	mr	cclxliv	uerum tamen non
	j.	clxxvi	mea uoluntas sed
		lvii	tua fiat
15	c	clxxxiii	Apparuit autem illi
		x	angelus de caelo con
			fortans eum et factus
			est in agonia prolixi
20			us orabat et factus est
			sudor eius sicut guttae
			sanguinis decurrentis
			in terram
	c	clxxxiiii	<i>Et</i> cum surrexisset ab
	mt	ii	oratione et uenisset
	mr	ccxvi	
		clxxxvii	

As on the previous page the marginal cyphers are incompletely preserved, and I have added the necessary supplements to the left of the vertical line.

l. 3. The marginal numbers for mt mr are again by a much later hand: *m.* i seems to have omitted them.

l. 9. dicens: -ns in ligature.

l. 10. uis as Luc. xxii 8, p. 141, col. b,

l. 4.

l. 23, margin. The section number for mt should be cclxvi, not ccxvi: our scribe has blundered.

Luc. xxii 45-50

xxii 50-55

lucan

ad discipulos suos in
uenit eos dormientes
prae tristitia et ait
illis quid dormitis sur
gite orate ne intre
tis in temptatione

Adhuc eo loquente
ecce turba et qui uo
cabatur iudas unus
de duodecim antece
debat eos et adpropin
quauit ihū ut oscula
retur eum

Ih̄s autem dixit ei iuda
osculo filium homi
nis tradis

Videntes autem hī qui
circa ipsum erant quod
futurum erat dixerunt
ei dñe si percutimus
in gladio et percussit
unus ex illis seruum
principis sacerdotu
et amputauit auri

culam eius dextera
Respondens autem ih̄s
ait sinite usque huc
Et cum tetigisset auri
culam eius sanauit eu

Dixit autem ih̄s ad eos
qui uenerant ad se
principes sacerdotu
et magistratum tem
pli et seniores quasi
ad latronem existis
cum gladiis et fustibus
cum cottidie uobiscu
fuerim in templo non
extendistis manus
in me sed haec est ho
ra uestra et potestas
tenebrarum

Conprahendentes
autem eum duxerunt
ad domum principis
sacerdotum

Petrus uero sequeba
tur a longe accenso

cclxxxv
i
mt ccc
mr clxxx
j. clviii

cclxxxvi
ii
mt ccc
mr clxxx

cclxxxvii
i
mt cccii
mr clxxxiii
j. clx

cclxxxviii
x

cclxxxviii
i
mt ccciiii
mr clxxxiiii
j. clxx

cclxl
i
mt cccvi
mr clxxxvii
j. clxii

cclxli
i
mt cccxiii
mr clxlv
j. clxviii

l. 15, margin. Our MS gives clxxxi, by mistake no doubt for clxxxii, as the section number for St Mark.

l. 17. hī: these accents are no doubt all by the second hand, but in this case the difference of the ink betrays the different hand with unusual clearness.

l. 19. dixerunt: -unt in ligature.

l. 20. duxerunt: -unt in ligature.

Luc. xxii 55-60

xxii 60-66

5 autem igni in medio
 atrio et circumseden
 tibus illis erat petrus
 in medio eorum quē
 cum uidisset ancilla
 quaedam sedentem
 ad lumen et eum fuis
 set intuita dixit et
 hic cum illo erat at
 10 ille negavit eum dicens
 mulier non noui illu-
 Et post pusillum alius
 uidens eum dixit et
 tu de illis es petrus ue
 15 ro ait. ó homo non su-
 Et interuallo facto
 quasi horae unius
 alius quidam adfirma
 bat dicens uere et hic
 20 cum illo erat nam et
 galilaeus est et ait pe
 trus homo nescio quod
 dicis et continuo ad
 huc illo loquente

cclxlii
 i
 mt cccxv
 mr clxlii
 j. clxxv

cclxlii
 ii
 mt cccxvi
 mr clxlvii
 cantauit gallus
 Et conuersus dñs re
 spexit petrum et re
 cordatus est petrus
 uerbi dñi sicut dixit
 quia prius quam gal
 lus cantet ter me ne
 gabis et egressus foras
 petrus fleuit amare
 cclxliiii
 i
 mt cccxiii
 mr clxliiii
 j. clxxi
 Et uiri qui tenebant
 illum inludabant ei
 caedentes et uelaue
 runt eum et percuti
 ebant faciem eius et
 interrogabant eu-
 dicentes profetiza
 quis est qui te percussit
 et alia multa blasphe
 mantes dicebant in eu-
 cclxlv
 ii
 mt cccxvii
 mr clxlviii
 Et ut factus est dies con
 uenerunt seniores
 plebis et principes sa
 cerdotum et scribae
 et duxerunt illum

l. 10. dicens: -ns in ligature.

l. 11. The e in mulier has been re-
 traced, in darker ink, by another hand :
 a unique case, as far as I have noticed,
 in our MS.

l. 15. Note ó and the stop before it:
 presumably both stop and accent are by
 m. 2, though in this case there is nothing
 to show it.

l. 10, margin. The section number for
 St John should be clxxii.

Luc. xxii 66-xxiii 2

xxiii 2-7

in concilium suum
dicentes si tu es xp̄s
dic nobis
cclxi]vii
x] Et ait illis si uobis dixe
ro non creditis mihi
si autem et interro
gauero non respon
detis mihi neque di
mittetis
cclxi]vii
i] Ex hoc autem erit filius
hominis sedens a dex
tris uirtutis dī
mt ccc]x
nr cclxi]i
j- lxxvi]iii
cclxlv]iii
x] Dixerunt autem om
nes tu ergo es filius dī
qui ait uos dicitis quia
ego sum
cclxi]viii
ii] At illi dixerunt quid ad
huc desideramus testi
monium i si enim au
diuimus de ore eius
mt ccc]xviii
nr cclxi]iii
ccc]
i] Et surgens omnis mul
tudo eorum duxerunt
j- cclxvi]iii
j- cclxx]vi
ccc]
x] illum ad pilatum
Coeperunt autem ac

cusare illum dicentes
hunc inuenimus subuer
tentem gentem nostrā
et prohibentem tributa
dari caesari et dicente
5 se xp̄m regem esse
ccclii
i] Pilatus autem interro
mt ccc]xx
nr cc
j- cclxxviii
gaudit eum dicens tu es
rex iudeorum at ille
respondens ait tu dicis
10 Ait autem pilatus ad
principes sacerdotu
et turbas nihil inuenio
causae in hoc homine
ccc]iii
x] At illi inualescebant
15 dicentes commouet
populum docens per
uniuersam iudaeam
et incipiens a galilaea
usque huc
20 Pilatus autem audiens
galilaeam interroga
uit si homo galilaeus esset
et ut cognouit quod de

ll. 4, etc.: the figures in the outside margin of this column have been partly worn away: I have filled them up from Wordsworth's table.

l. 19. A hole in the vellum has destroyed the p of ipsi.

l. 22. duxerunt: -unt in ligature.

l. 23. esset: -et in ligature.

Luc. xxiii 7-12

xxiii 12-17

secund

herodis potestate
 esset remisit eum ad
 herodem qui et ipse hi
 erosolymis erat illis dieb.
 5 Herodis autem uiso ihu
 gausus est ualde erat
 enim cupiens ex mul
 to tempore uidere eu-
 10 eo quod audiret mul
 ta de illo et sperabat
 signum aliquod. ab eo
 fieri interrogabat
 autem illum multis
 sermonibus at ipse
 15 nihil illi respondebat
 Stabant etiam prin
 cipes sacerdotum et
 scribae constanter
 accusantes eum
 20 Spreuit autem illum
 herodis cum exercitu
 suo et inlusit indutu-
 ueste alba et remisit
 ad pilatum et facti sunt

amici herodis et pila
 tus ipsa die nam
 ante inimici erant
 ad inuicem
 cccviii
 viiii Pilatus autem conuo
 j. clxxxii cat principibus sac
 dotum et magistrat
 bus et plebe x t ad
 illos obtulit mih
 hunc hominem qas
 auertentem populu
 et ecce ego coram u
 bis interrogans nul
 lam causam inueni
 in homine isto ex s
 in quibus eum accusa
 cccviii
 x Sed neque herodis na
 remisi u ad illum
 et ecce n l dignum
 morte a um est ei
 cccviii
 ii Emendat m ergo illu-
 mt cccxxii
 mr cclii dimittam necesse
 autem habebat di
 mittere eis per diem

l. 4. Note the point after b for final -bus.

l. 11. uidere added by m. 2, as well as the two points.

l. 16, margin. The symbols for Matthew and Mark are not visible, at least in the photograph.

l. 24. sunt: -unt in ligature.

In the longer lines of this column one or two letters (in l. 16, at the end of a paragraph, three letters) have disappeared at the ends of the lines.

l. 2. There is clearly room for more than -tus in ipsa die nam.

l. 14. It is impossible to be certain that -o may not have been lost from inueni, as the i is close to the present margin.

Of the signature to the gathering just the tips of some of the cyphers remain—enough to show that it was either xviii or xviii, not xx.

Luc. xxiii 17-23

xxiii 23-28

festum unum

Exclamauit autem

simul uniuersa turb

dicens tolle hunc e

dimitte nobis barab

ban qui erat propte

seditionem quand

factam in ciuitate

et homicidium miss

in carcerem

Iterum autem pila

tus locutus est ad illos

uolens dimittere ihm̄

at illi succlamabant

dicentes cruci fige

cruci fige illum

Ille autem tertio di

xit ad illos quid enī

mali fecit iste nulla

causam mortis in

nio in eo corripiam

ergo illum et dimit

At illi instabant u i

bus magnis p ulantes

ut cruci figeret in

u escebant uoc s eoru

Et pilatus adiudicauit

fieri petitionem eoru

sit autem illis eu

qui propter homicidiū

e seditionem missus

fuerat in carcerē qem

petebant ihm̄ uero

r didit uoluntati eoru

Et cum ducerent eum

dp hen erunt simone

quendam cyrinense

ueniente uilla et

inposuerunt illi cruce

portare post ihm̄

S quebatur autem illu

ta turba populi

mulierum quae plan

t et lamentabant

eum conuersu e

ad illas ih̄s dixit filiae

hierusalem nolite fle

re super me sed super

cccxi
i
mt cccxxv
mr ccciii
j. clxxxiii

cccxi
i
mt cccxxvi
mr ccv
j. clxxxviii

cccxi
viii
j. clxxxiii

cccxi
mt cccxxvi
mr ccv
j. clxxxiii

cccxi
i
mt cccxxviii
mr cccvi
j. clxvi

cccxi
i
mt cccxxxi
[mr ccviii]
j. clxvii

cccxi
x

5

10

15

20

The right margin of this column is cut so close that all the longer lines have lost letters at the end.

l. 14. succlamabant: -nt in ligature.

l. 23. The marginal canon number should be i. The cyphers for mt, mr, jo are by the later hand.

24. postulant: -nt- in ligature.

Much of this column can be read by holding the leaf up to the sunlight—just the parts where the ink has gone.

l. 8. The abbreviation of -em before the end of the line in carcerē is very unusual, and I doubt its being *prima manu*.

l. 11. The cypher for St Mark is concealed by the cotton which has sewn two fragments together.

l. 12. simone: -on- apparently in ligature.

l. 17. Possibly saequebatur.

l. 20. lamentabant: -nt in ligature. By holding the leaf up to the light, it was clear that -ur did not follow.

Luc. xxiii 28-33

xxiii 34-39

5 uos ipsas flete et supe
 filios uestros quonia
 ecce uenient dies in
 quibus dicent beatae
 steriles et uentres q^ui
 non genuerunt et
 ubera quae non lac
 tauerunt tunc inci
 10 pient dicere montibus
 cadite super nos et
 collibus operite nos
 quia si in uiridi ligno
 haec faciunt in ari
 do quid fiet
 15 ^{cccxviii}
ⁱ Ducebantur aute
^{mt cccxxxvi}
^{mr ccxv}
^{j. clxlviii}
 et alii duo nequam
 cum eo ut interface
 rentur
 20 ^{cccxviii}
ⁱ Et postquam uenerunt
^{mt cccxxxii}
^{mr ccx}
^{j. clxlvii}
 in locum qui uocatur
 caluariae ibi cruci
 fixerunt eum
 Et latrones unum a dex
 tris et alterm a sinistris

cccxx [i]
 i
 mt cccx [xx] liii
 mr ccx [ii]
 j. cci

cccxxi [i]
 ii
 mt cccxx xviii
 mr ccxv iii

cccx xiii
 ii
 mt cccx lii
 mr cccxi [i]

cccxx iii
 i
 mt cccx xxv
 mr ccx iii
 j. clxlviii

cccx xv
 ii
 mt ccc xxxviii
 mr ccx viii

h̄s autem dicebat
 pater dimitte illis non
 enim sciunt quid faciunt
 iudicantes uero uesti
 menta eius miserunt
 sortes et stabat po
 pulus exspectans
 Et deridebant illum
 principes cum eis di
 centes alios saluos fe
 cit se saluum faciat
 si hic est xp̄s dī electus
 Includebant autem ei
 et milites accedentes
 et acetum offerentes
 illi dicentes si tu es rex
 iudaeorum saluum te fac
 Erat autem et super
 scribitio inscripta su
 per illum litteris grae
 cis et latinis et hebra
 icis hic est rex iudaeoru
 Vnus autem de hiis qui
 pendebant latronib.

l. 4. There are traces in the margin,
 opposite this line, of some late writing:
 but it is probably only part of the title of
 the MS for which our fragment formed
 part of the binding or guard-leaf.

l. 9. montibus: -us in ligature.

l. 16. The cyphers for mt, mr, jo are
 by the later hand.

l. 19. nenerunt: -unt in ligature.

l. 24. The superposed u over alterum
 is due to the desire of concluding the
 paragraph without overrunning the line,
 exactly as in col. b, l. 17.

This page, with the preceding, is
 preserved in two pieces: nothing is lost
 save most of the cyphers in the margin
 of the first eight lines of col. b, and the
 capital letter of lines 1 and 4.

l. 3. faciunt: -unt in ligature.

l. 5. miserunt: -unt in ligature.

l. 17. The superposed u appears to be
 by the second hand, which was therefore
 still using the same palaeographical
 system.

l. 19, margin. mr may be ccxiii.

l. 24. Note latronib.

Luc. xxiii 39-45

xxiii 45-49

blasphemabat eum dicens si tu es xp̄s sal uum fac temet ipsu-	
cccxxvi et nos	scuratus est sol Et uelum templi scissu- est medium
Respondens autem alter increpabat illum dicens neque tu times dñm quod in eadem damnatione es et nos quidem iuste nam digna factis re cipimus hic uero ni hil mali gessit et di cebat ad ih̄m dñe memento mei cum ueneris in regnum tuum et dixit illi ih̄s amen dico tibi hodie mecum eris in paradiso	cccxxviii ii mt cccxliiii mr cccxxiii cccxxviii i mt cccxliiii mr cccxxiii j. ccciii cccxxx ii mt cccxlvi mr cccxxv cccxxxi x Et clamans uoce mag na ih̄s ait pater in ma nus tuas commendo sp̄m meum et haec dicens exspirauit Videns autem centurio quod factum fuerat glorificauit dñm dicens uere hic homo iustus erat Et omnis turba eoru- qui simul aderant ad spectaculum istud et uidebant quae fie bant percutientes pectora sua reuer tebantur
cccxxvii ii mt cccxl mr cccxx Erat autem fere hora sexta et tenebrae factae sunt in uni uersa terra usque in nonam horam et ob	Stabant autem om nes noti eius a longe et mulieres quae secu tae erant eum a gali laea haec uidentes

l. 5. The canon number should be x:
no doubt it is there, but I could not say
I could trace it.

l. 11. dicens: -ns in ligature.

Luc. xxiii 50-55

xxiii 55-xxiv 5

secund

^{cccxxxii}
ⁱ
 mt cccxlvi
 mr cccxvii
 j. ccvi
 5 Et ecce uir nomine io
 seph qui erat decurio
 uir bonus et iustus
 hic non consenserat
 consilio et actibus
 eorum ab arimathia
 ciuitate iudaeae qui
 exspectabat et ipse
 regnum dī hic acces
 sit ad pilatum et pe
 tit corpus ihū
 10 Et depositum inuoluit
 sindone et posuit eu
 in monumento ex
 ciso in quo nondum
 quisquam positus
 fuerat
 15 Et dies erat parascē
 zes et sabbatum in
 luciscebat subsecu
 tae autem mulieres
 quae cum ipso uene
 rant de galilaea uide
 runt monumentu[—]
 20

et quemadmodum
 positum erat corpus eius
^{cccxxxv}
^{viii}
 mr cccxxx
 Et reuertentes para
 uerunt aromata et
 unguenta et sabbato
 quidem siluerunt se
 cundum mandatu[—]
^{cccxxxvi}
 Vna autem sabbati ual
 de diluculo uenerunt
 ad monumentum
 portantes quae para
 uerant aromata et
 inuenerunt lapide[—]
 reuolutum a monu
 mento et ingressae
 non inuenerunt cor
 pus dñi ihū
 Et factum est dum mē
 te consternatae es
 sent de isto et ecce duo
 uiri steterunt secus
 illas in ueste fulgenti
 Cum timerent autem
^{cccxxxvii}
ⁱⁱ
 mt cccliii
 mr cccxxxii
 et declinarent uultu[—]

1. 2. eius (-us in ligature) is in smaller letters, but it may have been so added by the original scribe to save wasting a line, as a new paragraph commences with the next word. Compare next page, col. a, l. 15.

1. 8. The canon number and remaining section numbers should be i, mt ccclii, mr cccxxxi, j. ccviii (or ccxi).

1. 9. uenerunt: -nt in ligature.

Luc. xxiv 5-10

xxiv 10-15

lucan

in terram dixerunt
ad illas quid quae
ritis uiue *em cum*
mortuis non est hic
sed surrexit recor
damini qualiter lo
cutus est uob
adhū galilaea es
set dicens quia r
tet filium ho
tradi in man
ecc
et die ter
es ere
datae s erb eius
Et egres nu
e erunt
s undecī
et c
Erat m ia
magdalene et iohan
et maria ia obi
et ceterae qu
eis erant quae dice

bant ad apostolos
haec et uisa sunt
ill si deliramentu
uerba ista et non cre
debant illis petr 5
autem surgens cucur
rit ad monument
et pro mbens uidet
linte ina sola po
sita et abiit secum 10
mirans quod
fuerat e o
illis ibant ipsa die
in castellum quod erat
in spatio stadiorum 15
sexaginta ab hierusa
lem n mmaus
et ipsi loquebantur
ad inuicem de his om
nibus quae acciderant 20
Et factum est dum fa
bularentur et secum
qu rent et ipse ihs
adpropinquans ibat
cum illis

cccxxxviii
ii
mt cccliiii
mr cccxxxiii

cccxxxviii

A little of this column, and much of the next, was read by holding the page up to the light.

l. 1. dixerunt: -nt in ligature.

l. 15. eius in rather small letters at the end of the line, but it is also the end of a paragraph: see previous page col. b, l. 2.

l. 2. There is room for ante (with -nt- in ligature), though I could not trace it.

l. 3. deliramentu-: -nt- in ligature.

l. 8. In the end, after some previous doubt, uidet (as against uidit) was quite clear.

l. 15. At one time I thought I could distinguish c (= centum) at the end of this line: but in the end I felt too doubtful to place it in the text, even as an addition by m. 2.

Luc. xxiv 16-20

xxiv 20-24

oculi autem illoru-
tenebantur ne eu-
agnoscerent et ait
ad illos qui sunt hii

5 sermones quos con-
fertis ad inuicem am-
bulantes et estis tris-
tes et respondens
unus cui nomen cleo-
pas dixit ei tu solus pe-
10 regrinus es in hieru-
salem et non cogno-
uisti quae facta sunt
in illa hii diebus. qui
15 bus ille dixit. quae
et dixerunt de ihu
nazareno qui fuit
uir profeta potens
in opere et sermone
20 coram dō et omni
populo et quomodo
eum tradiderunt su-
mi sacerdotum et
principes nostri in

damnationem mor-
tis et cruci fixerunt
eum nos autem spe-
rabamus quia ipse
^{se} est redempturus is-
rahel et nunc super haec
omnia tertia dies
hodie quod haec fac-
ta sunt sed et mulie-
res quaedam ex nos-
tris terruerunt nos
quae ante lucem fu-
erunt ad monumen-
tum et non inuento
corpore eius uene-
runt dicentes etia-
uisionem angeloru-
uidisse qui dicunt eu-
uiuere et abierunt
quidam ex nostris ad
monumentum et ita
inuenerunt sicut mu-
lieres dixerunt ipsum
uero non uiderunt

l. 13. sunt: -nt in ligature.

ll. 14, 15. Note what is apparently
punctuation in these lines: it is pre-
sumably by the second hand.

l. 5. est *m.* 1, esset *m.* 2.

l. 6. haec added in smaller letters
outside the line.

Luc. xxiv 25-30

xxiv 30-35

Et ipse dixit ad eos 6
 stulti et tardi corde
 ad credendum in o-
 nibus quae locuti
 sunt prophetae
 nonne haec oportu
 it pati xpm et ita in
 trare in gloriam sua-
 et incipiens a mose et
 omnibus prophetis
 interpretabatur
 illis in omnibus srib
 turis quae de ipso erant
 Et adpropinquauerunt
 castello quo ibant
 et ipse se finxit lon
 gius ire et coegerunt
 illum dicentes mane
 nobiscum quonia-
 aduesperascit et in
 clinata est iam dies
 et intrauit cum illis
 Et factum est dum re
 cumberet cum illis

accepit panem et be
 nedixit ac fregit et
 porrigebat illis et
 aperti sunt oculi eoru-
 et cognouerunt eu- 5
 et ipse euanuit ex ocu
 lis eorum et dixerunt
 ad inuicem nonne
 cor nostrum ardens
 erat in nobis dum lo 10
 queretur in uia et
 aperiret nobis scrib
 turas et surgentes
 eadem hora regressi
 sunt in hierusalem 15
 et inuenerunt congre
 gatos undecim et eos
 qui cum ipsis erant
 dicentes quod surre
 xit dñs uere et appa 20
 ruit simoni et ipsi nar
 rabant quae gesta
 erant in uia et quo
 modo cognouerunt eu-

l. 1. 6: the accent is doubtless by the second hand.

l. 13. erant: -nt in ligature.

l. 14. adpropinquauerunt: -unt in ligature.

l. 17. coegerunt: -nt in ligature.

l. 7. dixerunt: -unt in ligature.

l. 9. ardens: -ns in ligature.

Luc. xxiv 35-41

xxiv 41-47

^{cccxi}
^{viii}
^{j. cccxiii} in fractio
 Dum ha em
 tur ih̄s in me
 dio eoru eis
 5 pax bis ego
 lite timere co r
 bati uero et c e
 riti existi bant
 se sp̄m uidere et
 10 xit e qu r bati
 e et cogitationes
 ascendunt in corda
 uestra uidete man
 meas et pedes qu
 15 ipse ego m palpat
 et uid e q sp̄s
 nem e sa non habet
 e
 re et cum hoc dixisset
 20 ostende manus
 et pedes
^{cccc[li]}
^{j. ccc[xi?]} ^{illis} uc autem non cre
 dentibus et mirantib
 prae gaudio dixit ha

betis h ali id q̄d
 manducetur at illi
 obtulerunt ei parte
 ssi et f

ellis et cum man
 ducasset coram eis
 sumens reliquias de
 e

^{ccccxlii}
^x Et dixit ad eos haec sunt
 uerba quae locutus
 sum ad uos cum adhuc
 essem uobiscum quo
 niam necesse est in
 pleri omnia quae scrib
 ta sunt in lege mosi et
 prophetis et p lmis
 de me tunc aperuit
 illis sensum ut el
 legerent scripturas
 et dixit eis quoniam
 sic scribtu st et sic
 oporteb m pati
 et resurgere a mor s
 die tertia et prae

l. 2. The space seems barely enough for loquun(tur), but u was no doubt superposed.

l. 17. The space is too much for et ossa : there seemed certainly one more letter.

l. 20. The second e of ostende- seemed certain : was the word ostendens?

l. 22. A hole in the vellum has interfered with the marginal cyphers : the canon number should be viiii.

l. 2. The t in manducetur is clear.

l. 9. sunt : -unt in ligature.

Luc. xxiv 47-52

xxiv 52, 53

cari in nomine eius
 p te et re
 missionem peccato
 rum in nes gentes
 incipientibus ab hie
 rosolyma uos aute
 e s testes horum
 et ego mitto promis
 sum patris mei in uos
 uos autem sedete in
 ciuitate quoad usq
 induamini uirtu
 tem ex alto
 Eduxit autem eos
 fora n bethania
 et el is manib^us
 su ixit e
 et factum est du
 bened e illis
 cessit ab
 batu
 et ipsi
 gressi sun
 salem cum gaudio

magno et
 semper te
 lau tes e
 dicentes dñm

✠

5

✠ EUUANGE

✠ SECUND

10

✠ LUCAN E

✠ ITEM INC

✠ SECUNDU

15

✠ IOHANN

20

a a a a a a a a

The outer margin of this column is
 lost: cf. p. 158, col. a.

Io. i 1-7

i 7-14

5 ncipio erat uer
 et uerbum erat
 dñ et dñ erat
 um hoc erat in
 10 cipio apud dñ
 a per ipsum fac
 nt et sine ipso
 um est nihil qđ
 um est in ipso
 15 rat et uita erat
 ominum et lux
 nebris lucet
 nebrae eam
 comprehenderunt
 20 omo missus a dō
 omen erat io
 nis hic uenit in
 monium ut tes
 nium perhibe
 e lumine ut o
 redere per
 non erat ille
 d ut testimo
 perhiberet

iii de lumine
 iii Erat lux uera quae
 inluminat omne
 hominem ueniente
 in mundum in mun
 do erat et mundus
 per ipsum factus est
 et mundus eum non
 cognouit
 iii
 x In propria uenit et
 sui eum non recepe
 runt quodquod au
 tem receperunt eu
 dedit eis potestate
 filios dñ fieri hiis qui
 credunt in nomine
 eius qui non ex san
 guinibus neque ex
 uoluntate carnis
 neque ex uolunta
 te uiri sed ex dō nati sunt
 v
 iii Et uerbum caro factu
 mt i
 l. xiiii est et habitauit in
 nobis et uidimus

About four letters are lost at the beginning of each line in this column. The whole page has been terribly disfigured by the indiscriminate use of a re-agent.

l. 1. uer(bum): -er in ligature.

ll. 8, 9. There is more of a break after nihil (the horizontal stroke of the l being prolonged) than after est in the next line.

l. 14. comprehenderunt: -unt in ligature.

l. 2. There are no signs of the missing section numbers in the margin, mt i, l. xiiii.

l. 21. sunt: -unt in ligature.

Io. i 14-19

i 19-25

gloriam eius gloria-
quasi unigeniti a pa-
tre plenum gratiae
et ueritatis

vi
i Iohannes testimoniu-

perhibet de ipso et cla-
mat dicens hic erat
quem dixi qui post me
uenturus est ante
me factus est quia pri-
or me erat

vii
x Et de plenitudine eius
nos omnes accepimus
et gratiam pro gra-
tia quia lex per mosen
data est gratia et
ueritas per ih̄m xp̄m
facta est

viii
iii Dñm nemo uidit umq̄a-
unigenitus filius qui
est in sinu patris ipse
enarrauit

viii
x Et hoc testimonium
iohannis quando

miserunt iudaei ab
hierosolymis sacer-
dotes et leuitas ad e
ut interrogarent e
tu quis es et confess 5

t
es et non negauit
et confessus est quia
non sum ego xp̄s
Et interrogauerunt
quid ergo helias es t 10
et dicit non sum pr
feta es tu et respo-
dit non dixerunt
ergo ei quis es ut re-
sponsum demus h̄i 15
qui miserunt nos
quid dicis de te ipso

x
i Ait ego uox l̄ama
mt viii
mr ii^{se}
l. vii tis in derto dirigite
uiam dñi sicut dixi 20
eseiās propheta

xi
x Et qui missi fueran
erant ex pharisae
et interrogaueru

l. 5. The missing section numbers,
mt xi mr iii l. x, were never there.

The outer (right-hand) margin of this
column has been cut, so that all the
longer lines have lost a letter or two.

l. 6. es et *per incuriam* m. 1: est et
m. 2.

ll. 17, 18. A hole in the vellum has
done damage near the end of these lines.

l. 19. The correction is not apparently
by the first hand.

Io. i 25-30

i 30-35

secund

et dixerunt ei quid
 ergo baptizas si tu non
 es xp̄s neque helias
 neque profeta
 5 Respondit eis iohannis
 dicens ego baptizo in
 aqua medius autem
 uestrum stetit quem
 uos non scitis ipse est
 10 qui post^u entur^u
^u
^{q̄}
 est ante me factus est
 cuius ego non sum dig
 nus ut soluam eius
 corigiam calciamenti
 15 Haec in bethania fac
 nt trans iorda
 ne ubi erat iohan
 nis izans
 Altera die uidet ioh
 20 nis ih̄m uen e
 ad se et ait ecce agnus
 dī qui tollit pecc
 mundi
 Hic est de quo dixi post

me uenit uir qui an
 te me factus est quia
 prior me erat et ego
 nesciebam eum sed
 ut manifestaretur
 israhel propterea ue
 ni ego in aqua bapti s
 xv Et testim per
 mt xiiii i
 mr v
 l xiiii h
 10 hibuit iohannis dicens
 quia uidi sp̄m descen
 dentem quasi colum
 bam de caelo et man
 sit super eum et ego nes
 ciebam eum sed qui mi
 s e baptizare in aq̄a
 ille mihi dixit super
 quem uideris sp̄m de
 scendentem et manen
 tem super eum hic est
 qui baptizat i s̄co
 et e ui et testimo
 nium perhib quia
 hic est filius dī
 xvi x Altera die um sta

The outer margin of this column is cut close. Some of this page was only legible with the light through it.

l. 14. I cannot see that there can possibly be room for more than one r in corigiam.

calciamenti: -nt- in ligature.

ll. 16-18. A hole in the vellum has destroyed parts of these lines: thus one cannot say whether the MS had Iordanen or Iordanem.

l. 5. There is no room for the word in at the end of the line, and the r of manifestaretur has the twirl which is given to r t or e at the end of a line or clause.

l. 7. The final s is in ligature, but I could not distinguish the strokes in detail.

Io. i 35-40

i 41-46

iohān

bat iohannis et ex dis
cipulis eius duo et re
spiciens ih̄m ambulan
tem dicit ecce agnus dī
et audierunt eum duo
discipuli loquentem
et secuti sunt ih̄m
Conuersus autem ih̄s

et uidens eos sequen
tes dicit eis quid quae
ritis qui dixerunt ei
rabbi quod dicitur in
terpretatum magister
ubi habitas dicit eis
uenite et uidete uene
runt et uiderunt ubi
maneret et apud eū
manserunt die illa
hora autem erat q̄a
si decima erat an
dreas frater simonis
petri unus ex duobus
qui audierant ab iohā
ne et secuti fuerant eu-

xvii
i

Inuenit hic primum
fratrem suum simone
et dicit ei inuenimus
messian quod est inter
pretatum xp̄s et addu
xit eum ad ih̄m intu
itus autem eum ih̄s di
xit tu es simon filius

5

÷
iona tu uocaberis cae
phas quod interpre
tatur petrus

10

xviii
x

In crastinum uoluit
exire in galilaeam et
inuenit philippum et
dicit ei ih̄s sequere me
erat autem philippus
a betsaida ciuitate
andreae et petri inue
nit philippus natha
nael et dicit ei quem
scripsit moyses in lege
et profetae inuenimus
ih̄m filium ioseph a na
zareth et dixit ei natha
nael

15

20

*. in altero exemplario iohanna reperitur
pro iona sed mihi magis uidetur hoc rectu
cum etiam in alio loco manifestissime fit iōnā
id est bar iona dicitur

This is one of the few pages where the photograph seemed to give more assistance than the MS itself.

l. 18. I read the photograph illo: but the MS itself seemed to suggest illa. An offset of other writing has made the page (which is otherwise well enough preserved) rather hard to decipher. A similar difficulty on p. 162, col. l, l. 3.

l. . The remaining section numbers, mt clxvi, mr lxxxii, l. lxliiii, were never in the MS.

l. 2. In the photograph I thought I could detect simonem in full.

l. 22. inuenimus: -us in ligature.

Io. i 46-51

i 51-ii 7

a nazareth potest
 aliquid boni esse di
 cit ei philippus ueni et
 uide uidit ih̄s natha
 5 nael uenienientem ad
 se et dicit de eo ecce
 uere israhelita in q̄o
 dolus non est dicit
 ei nathanael unde
 10 me nosti respondit
 ih̄s et dixit ei priusq̄a-
 te philippus uocaret
 cum esses sub ficu ui
 di te respondit ei
 15 nathanael et ait
 rabbi tu es filius dī
 tu est rex israhel
 Respondit ih̄s et dixit
 ei quia dixi tibi uidi
 20 te sub ficu credis maius
 his uidebis et dicit ei
 amen
 Amen dico uobis uide
 bitis caelum apertu-
 et angelos dī ascenden

tes et descendentes su
 pra filium hominis
 Et die tertio nubtiae
 factae sunt in cana
 galilaeae et erat ma
 ter ih̄u ibi uocatus est
 autem ibi et ih̄s et dis
 cipuli eius ad nubtias
 et deficiente uino di
 cit mater ih̄u ad eum
 uinum non habent
 et dicit ei ih̄s quid mi
 hi et tibi est mulier
 nondum uenit hora
 mea dicit mater eius
 ministris quodcumq̄
 dixerit uobis facite
 erant autem ibi lapi
 deae hydriae sex po
 sitae secundum puri
 ficationem iudaeorū
 capientes singulae
 amfo metretas binas uel
 ras ternas dicit eis ih̄s

l. 20 maius : -us in ligature.

l. 3. I am not at all sure it is not
tertia. [Yes : A. S.]

l. 15. eius : -us in ligature.

Io. ii 7-11

ii 11-16

inplete hydrias aqua
 et inpleuerunt eas
 usque ad summum
 et dicit eis ih̄s hauri
 te nunc et ferte ar
 chitriclino et tulerunt
 ut autem gustauit
 architriclinus aquam
 uinum factam et non
 sciebat unde esset
 ministri autem scie
 bant qui haurierant
 aquam
 Vocat sponsum archi
 triclinus et dicit ei om
 nis homo primum bonum
 uinum ponit et cum
 inebriati fuerint tunc
 id quod deterius est
 tu seruasti bonum
 uinum usque adhuc
 Hoc fecit initium signorum
 ih̄s in cana galilaeae et
 manifestauit gloriam

suam et crediderunt
 in eum discipuli eius
 xviii
 vii Post hoc descendit ca
 pharnaum ipse et mater
 eius et fratres eius 5
 et discipuli eius et ibi
 manserunt non multis
 diebus
 xx
 i Et prope erat pascha
 iudaeorum et ascendit
 ierosolyma ih̄s 10
 xxi
 i Et inuenit in templo
 uendentes oues et bo
 ues et columbas et
 nummularios sedentes
 et cum fecisset
 quasi flagellum de funi
 culis omnes eiecit
 de templo oues quoque
 et boues et nummulariorum
 effudit aes 15
 et mensas subuertit
 et hiis qui columbas uendebant
 dixit auferte ista hinc 20

l. 18. fuerint : -nt in ligature.

l. 1. crediderunt : -unt in ligature.

l. 23. columbas uendebant is in smaller
 type, but may be *prima manu*. Perhaps
 the scribe originally wrote columbant.

Io. ii 16-22

ii 22-iii 2

nolite facere domu-
 patris mei domum ne
 gotiationis
^{xxii}
 5 ^τ Recordati uero sunt
 discipuli eius quia scrib-
 tum est zelus dom^us
 tua^e comedit me
 ^{xxiii}
 ⁱⁱⁱ Responderunt ergo iu-
 10 ^{mt clxi} daei et dixerunt ei q^uod
 ^{mr lxxvii} signum ostendis nobis
 quia haec facis
 ^{xxiiii}
 ^x Respondit ih̄s et dixit
 15 eis soluite templum
 hoc et in tribus dieb.
 excitabo illud
 Dixerunt ergo iudaei
 quadraginta et sex
 annis aedificatum
 20 est templum hoc et
 tu tribus diebus exci-
 tabis illud ille autem
 dicebat de templo
 corporis sui cum ergo
 resurrexisset a mor-

tuis recordati sunt
 discipuli eius quia hoc
 dicebat et credide-
 runt scriburae et
 sermoni quem dixit ih̄s
 Cum autem esset hic
 rosolymis in pascha
 in die festo multⁱ cre-
 diderunt in nomine
 eius uidentes signa eius
 quae faciebat ipse
 autem ih̄s non crede-
 bat semet ipsum eis
 eo quod ipse nosset o-
 nes et quia opus ei non
 erat ut quis testimo-
 nium perhiberet de
 homine ipse enim sciebat
 quid esset in homine
 Erat autem homo ex
 pharisaeis nicodemus
 nomine princeps iu-
 daeorum hic uenit
 ad eum nocte et dixit ei

l. 14. Note dieb. for diebus.

l. 10. eius 2^o: -us in ligature.

l. 15. non: -on in ligature.

l. 21. nicodemus: -us in ligature.

Io. iv 32-37

iv 37-42

care quem uos nesci
tis dicebant ergo dis
cipuli ad inuicem nu-
quid aliquis adtulit
ei manducare
Dicit eis ih̄s meus cib^us

est ut faciam uolun
tatem eius qui misit
me ut perficiam op^us
eius nonne uos dicitis
quod ad̄ adhuc quat
tuor menses sunt et
messis uenit ecce di
co uobis leuate oculos
uestros et uidete re
giones quia albae sunt
iam ad messem et dñi
metit mercedem ac
cipit et congregat
frumentum in uita
aeternam ut et qui
seminat simul gaude
at et qui metit in hoc
enim est uerbum ueru

quia alius est qui se
minat^{et} alius est qui
metit ego misi uos
metere quod uos non
laborastis alii labora
uerunt et uos in labo

5

re^s eorum introistis
Ex ciuitate autem illa
multi crediderunt
in eum samaritano
rum propter uerbu-
mulieris testimoniu-
perhibentis quia di
xit mihi omnia quae
cumque feci

10

15

Cum uenissent ergo ad
illum samaritani
rogauerunt eum ut
ibi maneret et man
sit ibi duos dies et mul
to plures crediderunt
propter sermonem
eius et mulieri dicebant
quia iam non propter

20

1. 11. The two letters ad are cancelled in the MS, not by dots, but by slanting lines drawn through them.

1. 16. sunt: -unt in ligature.

11. 20, 24. uita, ueru: the line signifying m was doubtless present in both cases, but the MS is rubbed here, and I could no longer distinguish it.

1. 2. et added *sup. lin.*

1. 7. labore *m.* 1, labores *m.* 2.

1. 21. crediderunt: -unt in ligature.

1. 23. dicebant: -nt in ligature.

Io. iv 42-47

iv 47-52

secund

tuam loquellam cre
dimus ipsi enim audi
uimus et scimus quia
hic est uere saluator
mundi

5

xxxliii
vii Post duos autem dies exit
inde et iuit in galilaea

xxxv
i Ipse enim ih̄s testimo
nium perhibuit quia
profeta in sua patria
honorem non habet

10

xxxvi
x Cum ergo uenisset in ga

lilaeam exceperunt
eum galilaei cum om
nia uidissent quae fece
rat hierosolymis in die
festo et ipsi enim ue
nerant in diem festu

15

Venit ergo iterum in ca
na galilaeae ubi fecit
aquam uinum

20

xxxvii
iii Et erat quidam regulu
cuius filius infirma
batur cafarnaum hic

mt lxiiii
l. lxxv

cum audisset quia ih̄s
adueniret a iudaea in
galilaeam abiit ad eum
et rogabat eum ut de
scenderet et sanaret fi
lium ei^{us} incipiebat eni
mori dixit ergo ih̄s
ad eum nisi signa et pro
digia uideritis non cre
ditis dicit ad eum re
gulus dñe descende prius
quam moriatur filius
meus dicit ei ih̄s uade
filius tuus uiuit credi
dit homo sermoni quē
dixit ih̄s et ibat iam
autem eo descendente
serui occurrerunt ei
et nuntiauerunt di
centes quia filius eius
uiueret interroga
bat ergo horam ab eis
in qua melius habue
rit et dixerunt ei quia

l. 6. The marginal cypher, mt xviii,
is absent, as so often hereabouts: the
scribe was tiring of his task, as he
neared its end.

exit: accent no doubt by m. 2.

l. 8. mr xli was originally written,
and the x was erased: one of the very
rare instances of erasure in this MS.

l. 1. audisset: the letters all have
apparently been re-traced, perhaps by
m. 2; and it is not unlikely that the
scribe originally wrote uidisset.

l. 6. The correction to eius is by m. 2.

l. 11. prius: -us in ligature.

l. 17. descendente: -nt- in ligature.

Io. iv 52-v 3

v 3-10

heri hora septima re
liquit eum febris
Cognouit ergo pater qu
illa hora erat in qua
dixit ei ih̄s filius tuus
uiuīt et credidit ipse
et domus eius tota
Hoc iterum secundum
signum fecit ih̄s cum
uenisset a iudaea in ga
lilaeam
Post haec erat dies fes
tus iudaeorum et
ascendit ih̄s hieroso
lymis est autem hie
rosolymis super pro
batica piscina quae
cognominatur he
braice bethsaida q̄n
que porticus habens
in hiis iacebat multi
tudo magna languen
tium caecorum clo
dorum aridorum

xxxviii
i
mt lxx
mr xx
l. xxxvii

exspectantium aque
motum erat aute
quidam homo ibi xxxviii
annos habens in in
firmitate sua hunc
cum uidisset ih̄s iacen
tem et cognouisset
quia multum iam tē
pus habet dicit ei uis
sanus fieri respondit
ei languidus dñe ho
minem non habeo ut
cum turbata fuerit
aqua mittat me in pis
cinam dum uenio enī
ego alius ante me de
scendit dicit ei ih̄s
surge tolle grabattu
tuum et ambula et statī
sanus factus est homo
et sustulit grabattum
suum et ambulabat
erat autem sabbatu
In illo die dicebant iudaei

This page and its *verso* have been preserved in two separate fragments. The ends of the longer lines in col. a have been cut away.

1. 3. It is doubtful whether the final word of the line is *quod* or *quia*.

ll. 1, 13, 14, 23, 24. These lines have been treated with re-agents: and though they are even clearer than the rest to a reader of the MS, in the photograph they do not come out at all. Compare the note at the bottom of p. 161, of which the same is true. It may be noted that the reagent used (whether by von Arx himself or by some later scholar, I do not know) appears to injure the reverse side of the page.

Io. v 10-15

v 15-19

illi qui sanatus fuerat
 sabbatum est non li
 cet tibi tollere gra
 batum tuum
 5 ^{xxxviii} x Respondit eis qui me fe
 cit sanum ille mihi di
 xit tolle grabattum
 tuum et ambula
 Interrogauerunt ergo
 10 eum quis est ille homo
 qui dixit tibi tolle gra
 battum tuum et am
 bula is autem qui sa
 nus fuerat *effectus*
 15 nesciebat quis esset
 ih̄s enim *declinavit*
 turba constituta
 in loco postea inuenit
 eum ih̄s in templo et
 20 dixit illi ecce sanus fac
 tus es iam noli pecca
 re ne deterius tibi ali
 quid contingat
 Abiit ille homo et nun

tiauit iudaeis quia ih̄s
 esset qui fecit eum sa
 num propterea per
 sequebantur iudaei
 ih̄m quia haec facie
 bat in sabbato
 Ih̄s autem respondit
 eis pater meus usq̄
 modo operatur et
 ego operor propterea
 ergo magis quaerebant
 eum iudaei interfice
 re quia non solum
 soluebat sabbatum
 sed et patrem suum
 dicebat dñm aequale
 se faciens dō
 Respondit itaque ih̄s
 et dixit eis amen amē
 dico uobis non potest
 filius facere a se quic
 quam nisi quod uide
 rit patrem facientē
 quaecumque enim

1. 11. quaerebant: -nt in ligature.

Io. vi 33-39

vi 39-44

iohanne

	uitam mundo dixē		ex eo		tem
	runt ergo ad eum dnē		illum		o die
	semper ^{nobis} da panem hunc		haec	<i>eni</i>	olun
lv	i Dixit autem ih̄s ego su-		tas p	is m	i mi
	panis uitae qui ueni		sit m		qui 5
	et ad me non esuri		uidet		et credit
	et et qui credit in me		in eum		at uita-
	non sitiet umquam		aete		et resus
	sed dixi uobis quia et		citab	<i>m</i>	ego in no
	uidistis me et non		uissim	ie	10
	creditis omne quod	lviii	Murm		bant ergo
	dat mihi pater ad me	i	iudae		llo quia dī
	ueniet	mt cxli	xisse		sum panis
lvi	x Et eum qui uenit ad	l. xviii	qui de		lo descendi
	me non eiciam foras		et dic		t nonne 15
lvii	i Quia descendi de caelo		hic est		filius iosef
mt cclxi	viii non ut faciam uolun		cuius		nouimus
l. cclxxxii	tatem meam sed uo		patr		matrem
	luntatem eius qui		quom		rgo dicit hic
	misit me		quia		elo descendi 20
lviii	x Haec est autem uolun	x	Respo		rgo ih̄s et
	tas eius qui misit me		dixit		olite mur
	patris ut omne qd		mur		n inuicem
	dedit mihi non perdā		nemo		st uenire
					ad me

l. 4. The marginal cyphers should be
nt cclxxxiii, m̄r clxv, l. cclxvi.

l. 16. The section numbers for Matthew
cclxi) and Mark (. . . viii) are wrong :
they should apparently be cclxlv and
lxxvi.

l. 17. uoluntatem : -un- in ligature.

The second fragment that makes up
this page is one of the cases where the
photograph is on the whole more legible
than the MS.

l. 2. There is not room, as far as I can
calculate, for more than 'illum nouis-
simo die'.

l. 21. The section number should be
lx.

Io. vi 44-50

vi 50-54

	nis	misit	riatur
	me	eum	^{lxv} i Ego sum panis uiuus
	et esus	abo	^{mt cclxxxiiii} qui de caelo descendi
	eu nouis	mo die	^{mr clxv} si quis manducaue
5	est sc i'bt	in pro	^{l. cclxvi} rit ex hoc pane uiuet
	phetis et e	nt om	in aeternum et panis
	nes do bil	dī omnis	quem ego dabo caro
	qui au u	patre	mea est pro mundi uita
	et didicit u	it ad me	^{lxvi} x Litigabant ergo iudaei
10	^{lxi} Non quia p	rem ui	^x ad inuicem dicentes
	ⁱⁱⁱ dit quisq	m nisi	quomodo potest hic
	is qui est a	hic uidit	nobis carnem suam
	patrem		dare ad manducandū
	^{lxii} x Amen am	co uobis	Dixit ergo eis ihs amen
15	qui cred	me ha	amen dico uobis ni
	bet uita	terna	si manducaueritis
	^{lxiii} i Ego sum p	uitae	carnem filiī hominis
	^{lxiiii} x Patres ue	mandu	et biberitis eius san
	cauerun	deserto	guinem non habetis
20	manna	ortui	uitam in uobis
	sunt hi	anis de	Qui manducat meam
	caelo de	dens	carnem et bibit meū
	ut si quis	so man	sanguinem habet uitā
	ducauer	on mo	aeternam et ego re

l. 4. There is room only for 'eum nouissimo die' (not 'eum in nouissimo die'): compare verse 39 supra.

Io. vi 54-59

vi 60-64

	suscitabo eum in no	multi er	audientes	
	uissimo die	ex discipu	is eius di	
xvii i	Caro enim mea uere	xerunt d	rus est hic	
mt cclxxxiii mr clxv cclxvi	est cibus et sanguis	sermo qu	potest	
	meus uere est potus	eum audie		5
lxviii i	Qui manducat mea-	Sciens aut	m ih̄s apud	
	carnem et bibit meu-	semet ips	m quia	
	sanguinem in me ma	murmu	arent de	
	net et ego in illo	hoc discip	li eius di	
	Sicut misit me uiuens	xit eis ho	uos scanda	10
	pater et ego uiuo prop	lizat		
	ter patrem et qui	lxviii i	Si ergo uid	ritis filiu-
	manducat me et ip	mt cccx mr clxli l. cclxlvi	hominis	scenden
	se uiuet propter me		tem ubi er	at prius
	Hic est panis qui de cae	lxx iiii	Sp̄s est qui	iuificat
	lo descendit non sic	mt cclxlvi mr cclxxviii	caro non	rodest
	ut manducauerunt	lxxi x	quicqua	uerba q̄ae
	patres uestri man		ego locut	s sum uobis
	na et mortui sunt		sp̄s et uit	sunt sed
	qui manducat hunc		sunt quid	m ex uobis
	panem uiuet in ae	lxxii	qui non c	dunt
	ternum		Sciebat en	m ab initio
	Haec dixit in synago		ih̄s qui esse	t credentes
	ga docens in cafarnaū		et quis eum	sset tradi
				turus

l. 17. manducauerunt: -unt in ligature.

l. 19. sunt: nt in ligature.

l. 22. The canon number should be **iiii**, and there are perhaps traces of it: but the remaining section numbers, mt cclxxviii mr clxi, were never there.

l. 23. credentes: -nt and -es in ligature.

Io. vi 65-71

vi 71-vii 6

	^{lxxiii} x	Et diceba	ropterea	erat traditurus eu ^m
		dixi uobi	qu a emo	cum esset unus ex .xii.
		potest ue	nire ad me ni	Post haec ambulabat
		si fuerit e	datum a pa	ih̄s in galilaeam non
5		tre meo	ex hoc mul	enim uolebat in iudaea ^m
		ti discipu	orum eius	ambulare quia quae
		abierunt	retro et ia ^m	rebant eum iudaei
		non cum	lo ambula	interficere erat
		bant	xit ergo ih̄s	autem in proximo
10		illis duod	cim numquid	dies festus iudaeo
		et uos uul	s ire	rum scenoepia
	^{lxxiiii} i	Respondi	go ei simon	Dixerunt autem ad
	^{mt clxvi} ^{mr lxxxii} l. lxxiii	petrus d	e ad quem	eum fratres eius tran
		ibimus u	ba uitae	si hinc et uade in iudaea ^m
15		ternae h	bes et nos	ut et discipuli tui uide
		credidim	et cogno	ant opera tua quae
		uimus q	ia tu es xp̄s	facis nemo enim in oc
		filius dī		culto quid facit et quae
	^{lxxv} x	Respond	eis ih̄s non	rit ipse in palam esse
20		^{uqs} ne ego du	decim ele	si haec facis manifes
		gi et ex uo	is unus dia	ta te ipsum mundo
		bolus es	dicebat au	neque enim fratres
		tem iud	m simonis	eius credebant in eu ^m
		scariot	s hic enim	Dicit ergo eis ih̄s tempus

l. 11. From here onwards the supplements in the second half of the line might all have been italicized as barely legible.

l. 2. .xii. for duodecim, doubtless to save a line.

l. 5. The line originally ended with iud: -aea has been added in smaller letters, possibly by the original scribe, and I thought I could distinguish the superposed line over the final a.

l. 24. tempus: -us in ligature.

Io. vii 6-12

vii 12-18

iohan

meum nondum ad
 uenit tempus autem
 uestrum semper est
 paratum non potest
 mundus odisse uos me
 autem odit quia ego
 testimonium perhi
 beo de illo quia opera
 eius mala sunt uos as
 cendite in diem festu
 hunc ego non ascen
 do ad diem festum istu
 quia meum tempus
 nondum inpletum est
 Haec cum dixisset ipse
 mansit in galilaeam
 Vt autem ascenderunt
 fratres eius tunc et
 ipse ascendit ad diem
 festum non manifes
 te sed quasi in occulto
 Iudaei ergo quaerebant
 eum in die festo et dice
 bant ubi est ille et

murmur multus de
 eo erat in turba quida
 enim dicebant quia bo
 nus est ali autem dice
 bant non sed seducit 5
 turbas nemo tamen
 palam loquebatur de
 illo propter metum
 iudaeorum iam aute
 die festo mediante as 10
 cendit ih̄s in templu
 et docebat et mir
 bantur iudaei dicentes
 quomodo hic scit
 scit cum non didicerit 15
 Respondit eis ih̄s et dixit
 mea doctrina non est
 mea sed eius qui misit
 me si quis uoluerit uo
 luntatem eius facere 20
 cognoscet de doctrina
 utrum ex dō sit an ego
 a me ip loquar qui
 a semet ipso loquitur

- l. 17. ascenderunt: -unt in ligature.
 l. 21. There does not seem to be quite
 room for 'quasi in'.
 l. 22. quaerebant: -nt in ligature.

l. 1 de: de is written over erat erased,
 but the correction is (as the next line
 shows) by the original scribe.

- l. 4. Note ali (not accented).
 l. 12. A hole in the vellum has
 destroyed the last letter of the line.
 l. 13. dicentes: -nt- in ligature.
 l. 23. A hole in the vellum has
 destroyed the last two letters of ip(so).

Io. vii 18-23

vii 23-28

gloriam suam quaerit
 Qui autem quaerit glo-
 riam eius qui misit illu-
 hic uerax est et iniusti-
 tia in illo non est
 5 Nonne moyses dedit uo-
 bis legem et nemo ex uo-
 bis facit legem quid me
 quaeritis interficere
 10 Respondit turba et di-
 xit daemonium habes
 quis te quaerit inter-
 ficere respondit ih̄s
 et dixit eis unum opus
 15 feci et omnes mirami-
 ni propterea moyses
 dedit uobis circumci-
 sionem non quia ex
 mose est sed ex patri-
 bus et in sabbato cir-
 cumciditis hominem
 si circum sionem ac-
 cepit homo sabbato
 20 ut non soluatur lex

mosi mihi indignami-
 ni quia totum homi-
 nem sanum feci in sab-
 bato nolite iudicare
 secundum faciem sed
 iustum iudicium iudicate
 Dicebant ergo quida-
 ex hierosolymis non
 ne hic est quem quae-
 runt interficere et
 ecce palam loquitur
 et nihil ei dicunt nu-
 quid uere cognouerunt
 principes quia hic est
 xp̄s sed hunc scimus
 unde sit xp̄s autem
 cum uenerit nemo
 scit unde sit
 lxxvi
 iii Clamabat ergo docens
 in templo ih̄s et dicens
 et me scitis et unde si-
 scitis et a me ipso non
 ueni sed est uerus qui
 misit me quem uos non

l. 14. opus : -us in ligature.

ll. 22, 23. Holes in the vellum are responsible for the loss of two letters in each line, ci and in.

l. 6. iudicate : -ate in ligature.

l. 13. cognouerunt : -unt in ligature.

l. 19. The marginal section numbers, mt cxii l. cxviii, were never there.

ll. 19, 20. docens : dicens : -ns in both cases in ligature.

Io. vii 28-33

vii 34-38

ab ipso sum et ipse me
misit

lxxvii
i Quaerebant ergo eu-
adpraehendere et ne
mo misit in illum ma-
nus quia nondum ue-
nerat hora eius

lxxviii
x De turba autem mul-
ti crediderunt in eu-
et dicebant xp̄s cum
uenerit numquid plu-
ra signa faciet qua-
quae hic fecit

Audierunt pharisaei
turbam murmuran-
tem de illo haec et mi-
serunt principes et
pharisaei ministros
ut adprehenderent eu-
lxxviii
i Dixit ergo ih̄s adhuc mo-
dicum tempus uobis
cum sum et uado ad
eum qui misit me

inuenietis et ubi sum
ego uos non potestis
uenire dixerunt
ergo iudaei ad se ipsos
quo hic iturus est q̄ia
non inueniemus eu-
numquid in dispersio-
nem gentium iturus
est et docturus gen-
tes quis est hic sermo
quem dixit quaeritis
me et non inuenietis
et ubi sum ego non po-
testis uenire

5

10

15

In nouissimo autem
die magno festiui-
tis stabat ih̄s et clama-
bat dicens si quis sitit
ueniat ad me et bibat
qui credit in me sicut
dixit scribtura flu-
mina de uentre eius
fluent aquae uiuae

20

l. 1. is cut off in both columns of this
age.

ll. 4, 17. The section numbers for the
ther Gospels (mt ccxx mr cxxii l. cclxi? :
nt ccc mr clxxxi l. cclxxxv) are again
mitted by our scribe.

l. 20. adprehenderent: -nt in ligature.

l. 4. dixerunt: -unt in ligature.

ll. 23, 24. The marginal dot, indicating
a quotation, is clearer opposite l. 23
than in the next line.

Io. vii 39-45

vii 45-52

		quem accepturi erant credentes in eum non ^{eni} erat sp̄s quia ih̄s nondū 5 ^{lxxxii} fuerat glorificatus ^{vii} Ex illa ergo turba cum ^{mt cxx} audissent hos sermones eius dicebant hic est uere profeta ali dicebant 10 ^{lxxxiii} hic est xp̄s ^{vii} Quidam autem dicebant ^{mt v} numquid a galilaea xp̄s uenit nonne scriptura dicit quia ex semine da uid et bethleem castel 15 ^{lxxxiiii} lo ubi erat dauid uenit xp̄s ^x Dissensio itaque facta est in turba propter eu- ^{lxxxv} Quidam autem ex ipsis ⁱ uolebant adprehende 20 re eum sed nemo misit super illum manus ^{lxxxvi} Venerunt ergo ministri ^x ad pontifices et pharisaeos	non adduxistis eum Responderunt ministri numquam sic locutus est homo sicut hic homo Responderunt ergo eis pharisaei numquid et uos seducti estis num quid aliquis ex principi bus credidit in eum aut ex pharisaeis sed turba haec quae non nouit legem maledicti sunt Dicit nicodemus ad eos ille qui uenit ad eum noc te qui unus erat ex ipsis numquid lex nostra iudicat hominem nisi audierit ab ipso prius et cognouerit quid faciat Responderunt et dixerunt ei numquid et tu galilae us es scrutare et uide quia profeta a galilaea
--	--	--	--

l. 1. The first line in both columns is cut off, as on the preceding page.

l. 2. erant: -nt in ligature.

l. 3. enim added outside the line, but perhaps by the scribe himself.

l. 9. ali, not alii: cf. below ix 8, 9, 16, and above vii 12.

ll. 9, 11. dicebant; nt in ligature in both cases.

l. 19. The scribe has omitted the marginal section numbers for the other evangelists (mt cxxx, mr cxxviii, l. ccxlii?).

l. 21. dixerunt: -unt in ligature.

Io. vii 53-viii 6

viii 7-12

sunt unusquisque in do-
mum suam ih̄s autē
perrexit in montem
oliueti et deluculo iterū
uenit in templum et o-
nis populus uenit ad eū
et sedens docebat eos
Adducunt autem scribae
et pharisaei mulierem
in adulterio deprehen-
sam et statuerunt eā
in medio et dixerunt ei
magister haec mulier
modo deprehensa est
in adulterio in lege autē
moses mandauit nobis
huiusmodi lapidare tu
ergo quid dicis haec autē
dicebant temptantes
eum ut possent accusa-
re eum ih̄s autem in-
clinans se deorsum di-
gito scribebat in terra

in autem perseuera-
rent interrogantes eū
erexit se et dixit eis q̄i
sine peccato est uesterū
primus in eam lapide
mittat et iterum se in-
clinans scribebat in
terra audientes autē
unus post unum exiebant
incipientes a senioribus
et remansit solus et
mulier in medio stans
Erigens autem se ih̄s di-
xit ei mulier ubi sunt
nemo te condemnauit
quae dixit nemo dñe
dixit autem ih̄s nec ego
te condemnabo uade
et amplius iam noli pec-
care iterum ergo
locutus est e s ih̄s di-
cens ego sum l mun
di qui sequit non
ambulabit in ten ris

5

10

15

20

The first column, with the first two letters or so of each line in the second column, belongs to the same fragment as the two preceding pages (175, 176), and like them has lost its top line.

ll. 2, 3. The vellum is damaged in both lines.

l. 14. mulier: -er apparently in ligature.

l. 19. autem: -ut in ligature.

The two pieces into which this column is divided meet so closely that it was not worth while to mark the division on the page (and similarly p. 178): only on lines 8, 13, 18, 19, 23 is a letter more or less lost at the juncture, which I have marked in italics.

l. 8. autem: -ut in ligature.

l. 9. exiebant: -nt in ligature.

l. 10. senioribus: -us in ligature.

ll. 21-24. A hole in the vellum has caused the loss of letters in each of the last four lines; cf. p. 178.

Io. viii 12-17

viii 18-22

	sed habebit lucem u		
	Dixerunt ergo ei phari		nium perhibeo de me ip
	saei tu de te ipso testi		so et testimonium per
	monium perhibes tes		hibet de me qui misit me
5	timonium tuum non		pater dicebant ergo
	est uerum respon		ei ubi est pater tuus
	dit ih̄s et dixit eis etsi	lxxxvii iii	Respondit ih̄s neque me
	ego testimonium per	mt cxii l. cxviii	scitis neque patrem meū
	hibeo de me ipso uerū		si me sciretis forsitan et
10	est testimonium meū		patrem meum sciretis
	quia scio unde ueni et	lxxxviii i	Haec uerba locutus est
	quo uado uos autem	mt cxxx mr cxviii l. ccxfii	in gazofilacio docens
	nescitis unde uenio aut		in templo et nemo ad
	quo uado uos secundū		prehendit eum quia nec
15	carnem iudicatis ego		dum uenerat hora eius
	non iudico quemq̄a	lxxxviii x	Dixit ergo iterum eis ih̄s
	et si iudico ego iudiciū		ego uado et quaeritis
	meum uerum est q̄ia		me et in peccato uestro
	solus non sum sed ego		moriemini quo ego ua
20	et qui misit me pater		do uos non potestis ue
	et in lege uestra srib		nire dicebant ergo
	tum st quia duoru		iudaei numquid in
	h num testimo		terficiet semet ipsum
	ium uerum est		quia dicit quo ego uado

l. 13. aut : -ut in ligature.

l. 20. misit me : the lines above these words are the sign of transposition (to me misit): cf. p. 130, col. a, l. 1.

ll. 22-24. There are holes in the vellum in these three lines, as on p. 177, col. b.

l. 1. The first line is cut away, as on the preceding page col. a.

l. 15. eius: -us in ligature.

Io. viii 22-28

viii 28-34

uos non potestis ue
nire et dicebat eis
uos de deorsum estis
ego de supernis sum uos
de hoc mundo estis
ego non sum de hoc mⁿ
do dixi ergo uobis q^uia
moriemini in peccatis
uestris si enim non
credideritis quia ego
sum moriemini in pec
cato uestro

Dicebant ergo ei tu q^uis
es dixit eis ihs p^rin
cipium quia et loq^uor
uobis multa habeo
de uobis loqui et iudi
care sed qui misit me
uerax est et ego quae
audiui ab eo haec lo
quor in mundo et non
cognouerunt quia pa
trem eis dicebat

Dixit ergo eis ihs cum

exalt
homin
cetis qui
a me ipso fa
sicut docui
haec loquo
misit mecu
reliquit me
ego quae pl
ei facio se
Haec illo lo
ti credider

Dicebat erg
qui credid
daeos si u
tis in serm
re discipul
et cognosc
et ueritas

Responderu
abrahae
mini seru
quomodo
eritis res

5

10

15

20

τῆς ἀρχῆς
ἐν τῇ
ἀρχῇ
ἐν τῇ
ἀρχῇ
ἐν τῇ
ἀρχῇ
ἐν τῇ
ἀρχῇ
ἐν τῇ
ἀρχῇ

l. 14. principium: the mark over the first letters is intended to call attention to the marginal note, as on p. 80, col. b, ll. 5, 15, 19, p. 83, col. a, l. 12, p. 104, col. b, ll. 9, 15.

Of this column (and of the corresponding column of the *verso*) about half is torn away.

Io. viii 34-40

viii 40-45

second

o uobis
ui facit
eruus est
ruus autem
5. net in domo
num filius ma
ernum si ergo
iberauerit
ri eritis scio
10 brahae estis
itis me inter
ia sermo me
pit in uobis
uidi apud pa
15 uor et uos
stis apud pa
trum facitis
runt et dixe
ater noster
20 m est dicit
li abraham
a abraham fa
c autem q̄ae
nterficere

hominem qui ueritate
uobis locutus sum quā
audiui a dō hoc abraha
non fecit uos facitis
opera patris uestri
Dixerunt itaque ei nos
ex fornicatione non
sumus nati unum pa
trem habemus dñm
Dixit ergo eis ihs si dñs pa
ter uester esset dilige
retis utique me ego eni
ex deo processi et ueni
neque enim a me ipso
ueni sed ille misit me quā
loquellam meam non
cognoscitis quia non
potestis audire sermo
nem meum uos ex pa
tre diabolo estis et de
sideria patris uestri
uultis facere ille ho
micida erat ab initio
et in ueritate non stetit

1. 15. misit *m.* 1, me misit *m.* 2.

1. 16. non : -on in ligature.

Io. viii 44-49

viii 49-54

iohannē

quia non est ueritas
 in eo cum loquitur
 mendacium ex pro-
 priis loquitur quia
 mendax est et pater
 eius ego autem quia
 ueritatem dico non
 creditis mihi quis ex
 uobis arguet me de pec-
 cato *si* ueritatem *dico*
 quare uos non cre-
 ditis mihi qui est ex dō
 uerba dī audit prop-
 terea uos non *auditis*
 quia ex dō non *estis*
 Responderunt igitur
 iudaei et dixerunt *ei*
 nonne bene dicimus
 nos quia samaritanus
 es tu et daemonium ha-
 bes *respondit* ihs
 ego daemonium non
 habeo sed honorifico
 patrem meum et uos

inhonoratis me ego
 autem *non quaero*
gloriam meam est qđ
quaerit et *iudicat amen*
amen dico uobis si qđs 5
 sermonem meum ser-
 uauerit mortem non
uidebit in aeternum
 Dixerunt ergo
 nouimus qđa 10
 daemonium *habes*
 abraham mortuus
 est et profetae et tu
 dicis si quis sermonē
 meum seruauerit non 15
 gustabit mortem in
 aeternum numqđid
 tu maior es patre nos-
 tro abraham qui mor-
 tuus est et profetae 20
 mortui sunt quem *te*
 ipsum facis *respondit*
 ihs si ego glorifico me ipsu-
 gloria mea nihil est

l. 8. quis : I read it qui at first, but the
 s seemed after all definitely to be there.

l. 19. samaritanus : -us in ligature.

l. 4. quaerit et iudicat : so I finally
 read it after some doubt.

Io. viii 54-ix 1

ix 1-7

est pater meus qui glo
 rificat me quem uos di
 citis quia dñs noster est
 et non cognouistis eum
 5 ego autem noui eum et
 si dixero qui non scio eu^a
 ero similis uobis men
 dax sed scio eum et ser
 monem eius seruo abra
 10 ham pater uester ex
 sultauit ut uideret diē
 meum et uidit et gauisus
 est dixerunt ergo iu
 daei ad eum quinquāginta
 15 annos nondum habes
 et abraham uidisti
 Dixit eis ih̄s amen amen
 dico uobis ante quam
 abraham fieret ego su
 20 Tulerunt ergo lapides ut
 iācerent in eum ih̄s au
 tem abscondit se et exi
 uit de templo et praete
 riens uidit hominem

caecum a natiuitate
 et interrogauerunt eu^m
 discipuli sui rabbi quis
 peccauit hic aut paren
 tes eius ut caecus nasce
 retur respondit ih̄s
 neque hic peccauit ne
 que parentes eius sed
 ut manifestetur opera
 dī in illo me oportet
 operari opera eius qui
 misit me donec dies est
 uenit nox quando nemo
 potest operari quam
 diu in mundo sum lux
 sum mundi haec cum
 dixisset exspuit in terra^m
 et fecit lutum ex sputo
 et linuit lutum super
 oculos eius et dixit ei
 uade laua in natatoria
 siloae quod interpre
 tatur missus abīt ergo
 et lauit et uenit uidens

l. 6. qui *m.* I, corrected to quia.

l. 12. gauisus: -us in ligature.

l. 14. quinquaginta: -nt- n ligature.

l. 23. abīt: the accent was no doubt
 added by *m.* 2.

10. ix 8-14

ix 14-19

Itaque uicini et qui ui
debant eum prius q̄ia
mendicus erat dicebant
nonne hic est qui sede
bat et mendicabat
alī dicebant quia hic
est alī autem neq̄aḡa
sed similis est eius ille
dicebat quia ego sum
Dicebant ergo ei quomo
do aperti sunt oculi ti
bi respondit ille ho
mo qui dicitur ih̄s lu
tum fecit et unxit ocu
los meos et dixit mihi
uade ad natatoriam
siloae et laua et abii
et laui et uidi dixerunt
ergo ei ubi est ille ait
nescio adducunt eū
ad pharisaeos qui cae
cus fuerat erat autē
sabbatum quando lu
tum fecit ih̄s et aperuit

oculos eius iterum ergo
interrogabant eum
pharisaei quomodo
uidisset ille autem di
xit eis lutum posuit 5
mihi super oculos et la
ui et uideo dicebant
ergo ex pharisaeis q̄ida
non est hic homo a do
qui sabbatum non cus 10
todit alī dicebant
quomodo potest homo
peccator haec signa fa
cere et scisma erat in eis
Dicunt ergo caeco iterū 15
tu quid dicis de eo qui
aperuit oculos tuos
Ille autem dixit quia
profeta est non credi
derunt ergo iudaei de 20
illo quia caecus fuisset
et uidisset donec uoca
uerunt parentes eius
qui uiderant et inter
rogauerunt eos

1. 3. dicebant: -nt in ligature.

ll. 6, 7 and col. b, l. 11. alī accented: see note on p. 182, col. b, l. 23. The accent is no doubt by the second hand: for we have alī unaccented in other places, e. g. p. 176, col. a, l. 9.

1. 12. respondit: an interval follows just sufficient to show that ille is meant to go with homo, not with respondit.

1. 18. dixerunt: -unt in ligature.

1. 19. ille: with ait, not with ubi est.

The second column on this page and first on the *verso* (p. 184) are preserved in two pieces: but as they join exactly on this page, I have not marked the juncture.

Io. ix 19-23

ix 24-30

secund

dicentes hic est filius ues
 ter uos dicitis q̄ia
 caecus na s est quomo
 do ergo nunc uidet
 5 Responderunt eis paren
 tes dixerunt sci
 m ia hic est filius nos
 ter et quia caecus natus
 est quomodo autem nunc
 10 uideat nescimus aut q̄is
 eius oculos nos
 ter
 rogate
 ipse de se
 15 H dixē entes
 eius quia mebant iu
 daeos iam m con
 spirauera daei
 ut si quis e onfitere
 20 tur xpm ex synago
 gam fieret pterea
 p̄arentes e s dixerunt
 quia aetatem habet
 ipsum inter

Vocauerunt ergo rursu
 hominem qui erat cae
 cus et dixerunt ei da glo
 riam dō nos scimus q̄
 hic homo peccator est
 Dixit ergo ille si peccator
 est nescio unum scio q̄
 caecus cum essem mo
 do uideo dixerunt er
 go illi quid fecit tibi q̄o
 modo aperuit tibi ocu
 los respondit eis dixi
 uobis iam et audistis
 quid iterum uultis au
 dire numquid et uos
 uultis discipuli eius fieri
 maledixerunt ei et di
 xerunt tu discipulus
 illius es nos autem mo
 si discipuli sumus nos
 scimus quia mosi locu
 tus est d̄s hunc autem
 nescimus unde sit
 Respondit ille homo et

xxi.

In the second of the pieces which make up this page (see note on preceding page) some things that were not otherwise legible were read when the page was held up to the light.

l. 21. The letter before -pterea is apparently not o.

l. 22. dixerunt: -unt in ligature.

The signature to the gathering appears to be quite indubitable: and from this fixed point the reconstruction of the numeration of the earlier gatherings is comparatively easy.

Io. xiii 27-33

xiii 33-38

lam tunc introiuit
in illum *satanas*
Dicit ei ih̄s quod facis fac
citius hoc autem ne
mo sciuit discumben
tium ad quid dixerit ei
quidam enim puta
bant quia loculos ha
bebat iudas quia dicit
ei ih̄s eme ea quae opus
sunt nobis ad diem fes
tū aut aegenis ut
aliquid daret cum
ergo accepisset ille buc
cellam exiit continuo
erat autem nox cum
ergo exisset dicit ih̄s
nunc clarificatus est
filius hominis et d̄s
clarificatus est in eo
si d̄s clarificatus est in
eo et d̄s clarificauit eu
in semet ipso et conti
nuo clarificauit eum
filioli adhuc modicu

uobiscum sum quaere
tis me et sicut dixi iu
daeis quo ego uado uos
non potestis uenire
et uobis dico modo 5
mandatum nouum
do uobis ut diligatis
inuicem sicut dilexi uos
ut et uos diligatis in
uicem in hoc cognoscent 10
omnes quia mei disci
puli estis si dilectionem
habueritis ad inuice
Dicit ei simon petrus dñe
quo uadis respondit 15
ih̄s quo ego uado non
potes me modo sequi
sequeris autem postea
Dicit ei petrus quare
non possum sequi te 20
modo animam mea
pro te ponam respon
dit ih̄s animam tuam
pro me ponis amen
amen dico tibi non 25

cxxvi
i
mt cclxxxviii
mr clxx
l. cclxxv

Note that henceforward there are twenty-five lines, instead of twenty-four, to the page: it may be presumed that the scribe's object was to finish his work without overrunning the twenty-fourth quire. If one may calculate from the amount of text covered in the lost twenty-second gathering (ix 30-xiii 27), the extra line was probably already employed in it.

l. 10. opus: -us in ligature.

l. 1. The outer margin on this column is cut close: but the traces of the last letter on a second inspection seemed to me much more like the commencement of the letter e than of i.

l. 10. cognoscent: -nt in ligature.

ll. 17, 18 have been treated with reagents.

Io. xiii 38-xiv 7

xiv 7-12

cantabit gallus donec
me ter neges

Non turbetur cor ues
um creditis in dñm et

5 in me credite in domo
patris mei mansiones
multae sunt si quo mi
nus dixissem uobis q̄ia

uado parare uobis lo
10 cum et si abiero et prae
parauero uobis locu-
iterum uenio et acci
piam uos ad me ipsum
ut ubi sum ego et uos si
15 tis et quo ego uado scitis
et uiam scitis dicit ei
thomas dñe nescimus
quo uadis et quomodo
possumus uiam scire
20 Dicit ei ih̄s ego sum uia et
ueritas et uita nemo
uenit ad patrem nisi
per me si cognouissetis
me et patrem meum
25 utiq̄ cognouissetis et

a modo cognoscitis
eum et uidistis eum
Dicit ei philippus dñe os
tende nobis patrem
et sufficit nobis dicit ei
ih̄s tanto tempore uo
biscum sum et non cog
nouistis me philippe
uidit me uidit et patrē
quomodo tu dicis os
tende nobis patrem
non credis quia ego in
patrem et pater in me
est uerba quae ego lo
quor uobis a me ipso
non loquor pater aute
in me manens ipse fa
cit opera non creditis
quia ego in patre et pa
ter in me est alioquin
propter opera ipsa cre
dite amen amen dico
uobis qui credit in me
opera quae ego facio et
ipse faciet et maiora

1. 3. Part of the marginal N is just visible under a stain of some sort. The outer margin of this column is cut away (see previous page): cxxvii x ought to appear here.

1. 17. nescimus: -us in ligature.

1. 23. si: a little hole in the vellum, too small for any other letter than i.

1. 25. utiq̄: note the abbreviation.

1. 9. qui uidit: the correction appears to be by the first hand.

1. 16. autem: -ut- in ligature.

1. 20 alioquin: the second i appears to be accented—if so, no doubt by the second hand.

Io. xiv 12-19

xiv 19-24

horum faciet quia
ego ad patrem uado
Et quodcumq. petieri
tis in nomine meo hoc
faciam ut glorificetur
pater in filio si quid pe
tieritis me in nomine

meo hoc faciam^k si dili
gitis me mandata mea
seruate et ego rogabo
patrem et alium para
clitum dabit uobis ut
maneant uobiscum in
aeternum spm uerita
tis quem mundus non
potest accipere quia
non uidet eum nec scit
eum uos autem cog
noscitis eum quia apud
uos manebit et in uo
bis erit non relinqua
uos orfanos ueniam

ad uos adhuc modicu
et mundus me iam non
uidet uos autem uide

tis me quia ego uiuo
et uos uiuetis in illo die
uos cognoscetis quia ego
in patre meo et uos in
me et ego in uobis qui ha
bet mandata mea et
seruat ea ille est qui di

ligit me

^{cxxviii}
ⁱ Qui autem diligit me dili
getur a patre meo et ego
diligam eum et manifes
tabo ei me ipsum

^{c[x]xx}
^x Dicit ei iudas non ille sca
riothis dñe quid factu
est quia nobis manifes
taturus es te ipsum et
non mundo respon
dit ih̄s et dixit ei si quis
diligit me sermonem
meum seruabit et pater
meus diliget eum et ad
eum ueniemus et man

^s
sionem apud eum faciemus
qui non diligit me sermo
nes meos non seruat

l. 3. quodcumq.: note the abbrevia
tion.

l. 5. glorificetur: -ur in ligature.

l. 8. si diligitis: above si is a mark k,
which is perhaps meant by the second
hand to mark the commencement of
a new clause. Possibly it is a liturgical
note: the Gospel for Whitsunday begins
at this point: I learn that such a mark
is not unknown in liturgical MSS. It
may be meant for k(arissimi) or k(antor).
For another liturgical note, compare p.
71, col. b, l. 23.

l. 19. apud: -ut in ligature.

l. 9. The scribe has correctly given
in the margin canon i: but the corre
sponding sections of the other three
evangelists are omitted not only here,
but at verse 24 (see col. a of next page):
the reason possibly is that no less than
six sections in St John (xl, cxi, cxx,
cxxviii, cxxxi, cxliiii) are reckoned as
parallels to Matt. lxlvi, Mark lxlvi, Luke
cxvi, and that the cross-references were
not repeated after the first occasion. See
two similar cases on p. 194 below.

l. 13. c[x]xx: a hole in the vellum
has destroyed the second figure.

l. 23. mansionem m. 1, mansiones
m. 2.

faciemus: -us in ligature.

Io. xiv 24-29

xiv 30-xv 4

secund

cxxx
 i Et sermonem quem au
 distis non est meus sed
 eius qui misit me patris
 haec locutus sum uobis
 5 cxxxii
 x apud uos manens
 Paraclitus autem sp̄s
 sanctus quem mittet
 pater in nomine meo
 10 ille uos docebit omnia
 et suggeret uobis omnia
 quaecumq. dixero uobis
 Pacem relinquo uobis
 pacem meam do uobis
 non quomodo mundus
 15 dat ego do uobis non tur
 betur cor uestrum neq.
 formidet audistis quia
 ego dixi uobis uado et
 uenio ad uos si diligere
 20 tis me gauderetis utiq.
 quia uado ad patrem
 quia pater maior me est
 et nunc dixi uobis pr̄s
 quam fiat ut cum fac
 25 tum fuerit credatis

iam non multa loq̄or
 uobiscum uenit enim
 princeps mundi huius
 et in me non habet q̄ic
 quam sed ut cognoscat
 mundus quia diligo pa
 trem et sicut mandatū
 dedit mihi pater sic facio
 surgite eamus hinc
 Ego sum uitis uera et pa
 ter meus agricola est
 omnem palmitem in
 me non ferentem fruc
 tollit eum et omnem
 qui fert fructum pur
 gabit eum ut fructum
 plus adferat iam uos
 mundi estis propter
 sermonem quem locu
 tus sum uobis manete
 in me et ego in uobis sic
 ut palmes non potest
 ferre fructum a semet
 ipso nisi manserit in
 uite sic nec uos nisi in

l. 7. Note that sanctus, even with sp̄s,
 is not abbreviated: compare p. 70, col. a,
 l. 24, col. b, l. 5.

ll. 11, 16, 20. quaecumq., neq., utiq.:
 in two cases the abbreviation is at the
 end of the line, in the third it is in the
 last line of a paragraph, to save over-
 running the line.

l. 14. mundus: -us in ligature.

l. 13. fruc[tum]: the last three letters
 omitted at the beginning of the next line
 by the carelessness of the scribe.

Io. xv 24-xvi 4

xvi 4-10

et me et patrem meū
^{c]xlvi}
ⁱ Sed ut inpleatur sermo
^{mt] cclliiii}
^{MR C] xxxviii}
^{l. c] cl} qui in lege eorum scrib-
tus est quia odio me
habuerunt gratis
Cum autem uenerit pa-
raclitus quem ego mit-
tam uobis a patre spm
ueritatis qui a patre
procedit ille testimo-
nium perhibebit de me
et uos testimonium
perhibebitis quia ab
initio mecum estis
^{cxlvii}
^{x]} Haec locutus sum uobis
ut non scandalizemi-
ni absque synagoga
facient uos
Sed uenit hora ut omnis
qui interficit uos arbi-
tretur se obsequium
praestare dō et haec
facient quia non noue-
runt patrem neq. me
Sed haec locutus sum

uobis ut cum uenerit
hora eorum reminisca-
mini quia ego dixi uobis
Haec autem uobis ab ini-
tio non dixi quia uo
5
biscum eram at nunc
uado ad eum qui me mi-
sit et nemo ex uobis in-
terrogat me quo uadis
sed quia haec locutus
10
sum uobis tristitia in-
pleuit cor uestrum
sed ego ueritatem dico
uobis expedit uobis ut
ego uadam si enim non
15
abiero paracletus non
ueniet ad uos si aute-
abiero mittam eum
ad uos et cum uenerit
ille arguet mundum
20
de peccato et de iustitia
et de iudicio de peccato
quidem quia non cre-
dunt in me de iustitia
uero quia ad patrem
25
uado

ll. 2, 15. The margins on the outer column are cut away: I have supplied the missing cyphers to the left of square brackets. But it should be noted that section cxlvi begins according to Wordsworth only at l. 19 'Sed uenit hora', and section cxlvii at col. b, l. 4 'Haec autem uobis'. The similarity of the commencements, 'sed . . .' 'haec . . .', is probably the cause of the confusion, whether it was our scribe or his exemplar that was in error.

Io. xvi 10-16

secundu-

xvi 16-20

et iam non uidebitis
 me de iudicio autem
 qu s hu
mundi dicatus est
 5 *Ad* Ita habeo uo
 bis dire sed non
tis portare modo cu-
autem uenerit ille sp̄s
 10 *ueritatis* docebit uos
 in *omnem* ueritatem
 non enim loquetur
 a semet ipso sed quae
cumq. audiet loquet̄r
 et quae uentura sunt
 15 *adnuntiabit* uobis
 ille me clarificabit
 quia de meo accipiet
 et adnuntiabit uobis
 cxlviii
 iii O quaecumque
 20 cxlviii
 x *Propterea* dixi quia
 de meo accipit et ad
 nuntiabit uobis *mo*
 dicum et iam non
 25 uidebitis me et iteru-

modicum et uidebitis
 me quia uado ad patrē
 Dixerunt ergo ex disci
 pulis eius ad inuicem
 quid est hoc quod dicit
 nobis modicum et *non*
 uidebitis me et iteru-
 modicum et uidebitis
 me et quia uado ad
 patrem dicebant er
 go quid est hoc quod
 dicit modicum nesci
 mus quid loquat̄r
 Cognouit autem ih̄s
 quia uolebant eum
 interrogare et dixit
 de hoc quaeritis inte
 uos quia dixi modicu
 et non uidebitis me
 et iterum modicum
 et uidebitis me
 Amen amen dico uobis
 quia plorabit et fle
 bitis uos mundus au
 tem gaudebit uos aute

l. 13. quaecumq.: note the abbrevia-
 tion in the middle of a line.

l. 19. The marginal cyphers are there,
 but I could not decipher them: they
 should be mt cxi l. cxviii.

l. 13. loquat̄r: corrected to loquitur
 with the usual slanting stroke through
 the letter to be erased.

l. 16. eis may have stood at the end of
 the line, as the right hand part of the
 page has been cut away, and several
 lines have lost something.

l. 25. aute(m): -ut- in ligature.

Io. xvi 20-24

xvi 24-30

iohannē

contristabimini sed
tristitia uestra uer
tetur in gaudium
Mulier cum parit tris
titiam habet quia ue
nit hora eius cum au
tem pepererit pueru
iam non meminit pres
urae propter gaudiu
quia natus est homo
in mundo et uos igitur
nunc quidem tristi
tiam habetis iteru
autem uidebo uos et
gaudebit cor uestru
et gaudium uestrum
nemo tollet a uobis
et in illo die non roga
bitis quicquam
Amen amen dico uobis
si quid petieritis patrē
in nomine meo dabit
uobis usq. modo nō
petistis quicquam in
nomine meo petite

et accipietis ut gaudiu
uestrum sit plenum
cli
x Haec in prouerbiis lo
cutus sum uobis uenit
hora cum iam non in
5 prouerbiis loquar uo
bis sed palam de patre
adnuntiabo uobis
illo die in nomine meo
petitis et non dico uo
10 bis quia ego rogabo
patrem de uobis ipse
enim pater amat uos
quia uos me amastis
et credidistis quia ego
15 a dō exiui exiui a patre
et ueni in mundum
iterum relinq. mundu
et uado ad patrem
Dicunt ei discipuli eius
20 ecce nunc palam loq. e
ris et prouerbiu nū
lum dicis nunc scimus
quia scis omnia et nō
opus est tibi ut quis te
25 interroget

cl
iiii
m̄l ccxii
m̄r cxxv

l. 23. The dot after usq. is an abbrevia
tion of the original scribe: the dot after
uobis is quite different, and is a punctua
tion mark of m. 2.

l. 16. The punctuating dot is no doubt
by m. 2.

l. 22. nullum: -ul- in ligature.

l. 23. scimus: -us in ligature.

Io. xvi 30-xvii 3

xvii 3-8

in hoc credimus quia
 a dō existi.
 Respondit eis ih̄s modo
 creditis ecce uenit ho-
 ra et iam uenit ut dis-
 pargamini unusquisque
 in propria et me solu-
 relinquatis et non su-
 solus quia pater est mecum
 Haec locutus sum uobis
 ut in me pacem habea-
 tis in mundo pressurā
 habetis sed confidete
 ego uici mundum
 Haec locutus est ih̄s
 et subleuatis oculis
 in caelum dixit
 Pater uenit hora cla-
 rifica filium tuum ut
 filius tuus clarificet te
 sicut dedisti ei potestatem
 omnis carnis ut omne
 quod dedisti ei det eis
 uitam aeternam
 Haec est autem uita ae-

terna ut cognoscant
 te solum uerum dñm et
 quem misisti ihm xpm
 ego te clarificaui super
 terram opus consu-
 maui quod dedisti mi-
 hi ut faciam et nunc
 clarifica me tu pater
 aput temet ipsum cla-
 ritate quam habui pri-
 us quam mundus esset
 aput te manifestauit
 nomen tuum hominib-
 quos dedisti mihi de mñ
 do hi erant et mihi eos
 dedisti et sermonem
 tuum seruauerunt
 nunc cognouerunt
 quia omnia quae dedis-
 ti mihi abs te sunt quia
 uerba quae dedisti mi-
 hi dedi eis et ipsi accepe-
 runt et cognouerunt
 uere quia te exiui et cre-
 diderunt quia tu me

l. 5. dispargamini: not (as the St Gall catalogue would have us believe) dispurgumeni.

l. 9. est mecum, corrected to mecum est: for this sign see p. 24, col. a, l. 10.

l. 12. The punctuation dot—inserted, as elsewhere, where the order of the words might otherwise be ambiguous—is no doubt by m. 2.

l. 15. The cancelling of loc, which I have represented by dots, is actually effected by a slanting line drawn through each letter.

l. 24. Perhaps the scribe first wrote aeternum: if so, he corrected to aeternam himself.

l. 1. cognoscant: -nt in ligature.

l. 12. A punctuating dot, to remove ambiguity, inserted by m. 2: cf. col. a, l. 12.

l. 13. Note the abbreviation hominib.: cf. p. 110, col. b, ll. 22, 23.

l. 23. cognouerunt: -unt in ligature.

Io. xviii 4-10

xviii 10-15

iohanne

super eum processit
et dicit eis quid quae-
ritis responderunt
ei ih̄m nazarenum
dicit eis ih̄s ego sum
stabat autem et iudas
qui tradebat eum cu-
ipsis ut ergo dixit eis ego
sum abierunt retror-
sum et ceciderunt in
terram iterum ergo
eos interrogavit q̄e-
quaeritis illi autem
dixerunt ih̄m nazare-
nūm respondit ih̄s
dixi uobis quia ego sū-
si ergo me quaeritis
sinite hos abire ut in-
pleretur sermo quē
dixit quia quos dedis-
ti mihi non perdi ex
ipsis quemquam
Simon ergo petrus ha-
bens gladium eduxit
eum et percussit pon-

tificis seruū et absce-
dit eius auriculam dex-
tram erat autem no-
men seruo malchus
Dixit ergo ih̄s petro mitte 5
gladium in uaginam
Calicem q̄em dedit mihi
pater non bibam illū
Cohors ergo et tribunus
et ministri iudaeorū 10
conprehenderunt ih̄m
et ligauerunt eum
Et adduxerunt eum
ad annam primum
erat enim socer caiphae 15
qui erat pontifex an-
ni illius erat autem
caiphas qui consilium
dedit iudaeis quia ex-
pedit unum hominem 20
mori pro populo
Sequebatur autem
ih̄m simon petrus et
alius discipulus
Discipulus autem ille 25

l. 7. quem: this is one of the rare
cases where the abbreviation occurs
otherwise than at the end of a line.

l. 9. tribunus: -us in ligature.

Io. xviii 15-20

xviii 20-25

erat notus pontifici
et introiuit cum ihū
in atrium pontificis
clxvi i Petrus autem stabat
5 ad ostium foris
clxvii x Exiuit ergo discipulus
alius qui erat notus pō
tifici et dixit ostiariae
et introduxit petru
10 clxviii i Dicit ergo petro ancil
la ostiaria numquid
mt cccxliii
mr clxlv
l. cclxli
et tu ex discipulis es ho
minis istius dicit
ille non sum
15 clxviii [x] Stabant autem serui
et ministri ad prunas
quia frigus erat et ca
lescebant erat autē
cum eis et petrus stans
20 et calefaciens se pon
tifex ergo interrogauit
ihm de discipulis suis
et de doctrina eius
clxx i Respondit ei ih̄s ego pa
lam locutus sum m̄n
mt cciiii
mr cl[x]x[x]iiii
l. cclxxxviii

do. ego semper docui
in synagoga et in tem
plo quo omnes iudaei
conueniunt et in oc
culto locutus sum nihil
clxxi x Quid me interroga
interroga eos qui au
dierunt quid locutus
sum ipsis ecce hi sciunt
quae dixerim ego
clxxii i Haec autem cum dixis
mt cccxliii
mr clxliiii
l. cclxliiii
set unus adstans mi
nistrorum dedit alapa
ihū dicens sic respon
dis pontifici
clxxiii x Respondit ei ih̄s si ma
le locutus sum testi
monium perhibe de
malo si autem bene
quid me caedis
clxxiii i Et misit eum annas
ligatum ad caiphan
pontificem
clxxv i Erat autem simon pe
trus stans et calefa

l. 4. The corresponding sections for Matthew, Mark, Luke being the same as those given at l. 10, where there is more room, were omitted here.

l. 15. A hole in the vellum (due to the pigment?) has eaten away the canon number, X, in the margin.

l. 19. stans: -ns in ligature.

l. 24. The number for Mark in the margin is not completely legible, owing to holes in the vellum: that for Matthew should be cciiii, but the reading is clear.

l. 1. The dot after do may be by the first hand.

l. 6. interroga: a hole in the vellum has destroyed the final s.

l. 9. hi sciunt: -unt in ligature.

l. 21. The corresponding sections for the other three evangelists had already been given for St John section clxii (see on previous page), and so were omitted here, where the room is also insufficient.

Io. xviii 25-30

xviii 30-35

ciens se dixerunt
ergo ei numquid et tu
ex discipulis eius es ne
gavit ille et dixit non
sum dicit unus ex ser-
uis pontificis cogna-
tus eius cuius abscidit
petrus auriculam
nonne ego te uidi in
horto cum illo iterū
ergo negavit petrus et
statim gallus cantauit

clxxvi
i
mt cccxviii
mr clxlviii
l. ccc
[c]lxxvii
x
Adducunt ergo ih̄m ad
caiphan in praetoriū
erat autem mane
Et ipsi non introierunt
in praetorium ut
non contaminaren-
tur sed manducarent
pascha
Exiuit ergo pilatus ad
eos foras et dixit q̄a-
accusationem adfer-
tis aduersus homine-
hunc responderunt

et dixerunt ei si non
esset hic malefactor
non tibi tradidisse
mus eum dixit ergo
eis pilatus accipite eū 5
uos et secundum le-
gem uestram iudica-
te eum dixerunt er-
go iudaei nobis non
licet interficere quē 10
quam ut sermo ih̄u
inpleretur quem di-
xit significans q̄a es
set morte moriturus
Introiuit ergo iterū 15
in praetorium pila-
tus et uocauit ih̄m et
et dixit ei tu es rex
iudaeorum
Et respondit ih̄s a te 20
met ipso hoc dicis an-
alii tibi dixerunt de me
Respondit pilatus nu-
quid ego iudaeus su- 25
gens tua et pontifices

l. 12. cantauit: -nt- in ligature.

l. 16. margin. The first cypher has disappeared, the vellum having been injured here.

l. 16. introierunt: -unt in ligature.

l. 19. manducarent: -nt in ligature.

l. 25. responderunt: -unt in ligature.

ll. 17, 18. The scribe has written et twice *per incuriam*.

Io. xviii 35-38

xviii 38-xix 3

secund

tradiderunt te mihi
 quid fecisti
 Respondit ih̄s regnu-
 meum non est de hoc
 5 mundo si ex hoc mun-
 do esset regnum me-
 um ministri mei uti
 que decertarent
 ut non traderer iu-
 10 daeis nunc autem
 meum regnum non
 est hinc
 clxxx
 iiii Dixit itaq. ei pilatus
 15 ergo rex es tu respon-
 dit ih̄s tu dicis quia
 rex sum ego
 clxxxi
 x Ego in hoc natus sum
 ex hoc ueni in mundu-
 ut testimonium per-
 20 hibeam ueritati o-
 nis qui est ex uerita-
 te audit meam uocē
 dicit ei pilatus quid
 est ueritas et cum
 25 hoc dixisset exiuit

clxxxii iterum ad iudaeo
 viii Et dicit eis ego null
 l. cccvii inuenio in eo c
 clxxxiii
 iiii Est autem consue
 mt cccxxiii do uobis ut unum
 mr cciii mittam uobis in p
 cha uultis ergo *dim*
 tam uobis regem *iu*
 daeorum
 clxxxiii
 i Clamauerunt o
 mt cccxxv rursum dicen
 mr cciii hunc sed bara
 l. cccx erat autem bar
 bas latro
 clxxxv
 iiii Tunc ergo adprehen
 mt cccxxviii dit pilatus ih̄m e
 mr ccvii gellauit et milite
 plectentes coron
 de spinis inpo
 capiti eius et
 purpurea circu
 derunt eum et ue
 ebant ad eum et d
 cebant haue rex i
 daeorum et da

xxiii

l. 5. mundo 2º: -un- in ligature.

l. 18. ex is somewhat uncertain: per-
haps the scribe wrote et.l. 24. Note the punctuating dot (no
doubt by m. 2) after ueritas.l. 2. The section number for Luke
cccvii, is an error for cccxii.l. 10. clamauerunt: there are letters
following, and they seem to indicate
omnes.The quire signature at the right hand
lower corner of the page is only partly
decipherable: xx is clear, but the cyphers
that follow are rubbed.

APPENDIX
AN EARLY DURHAM FRAGMENT
(A. II. 17)

INTRODUCTORY NOTE

THE fragments which follow are briefly described in Samuel Berger's *Histoire de la Vulgate* (Paris, 1893), p. 382. Professor Turner was apparently of the opinion that they constitute a portion of the Italian original from which the Lindisfarne Gospels (Wordsworth's Y) were copied.

The collation of British Museum MS. Royal I B vii (saec. viii in Anglo-Saxon half-uncial) (= Reg.) was made by a friend of Professor Turner who notes that in many cases Reg. does not have a new colon where this MS. has one, but in nearly all cases there is a stop to mark the division. To this scholar also some of the notes on Y are due.

A. SOUTER.

docens per uni
uersam iudaeam
et incipiens galili
laeasque hac
pilatus autem
audiens galilaeam
interrogauit
si homo galili
laeus esset
et ait cognouit
quod de herode
dis potestate
esset
remisit eum
ad herodem
qui et ipse hieru
solyomis erat
illis diebus
herodes autem
auisus ihu ex iudeis
est ualde
eratus enim cupiens

ex multo tem
pore uidere eum
eo quod audiret
multa de illo
et sperabat signa
aliquid uidere
ab eo fieri
interrogauit
autem illum
multis sermo
nibus
et ipse nihil illi
respondebat
stabant etiam
principes sacer
dotum et scribae
constanter accu
santes eum
spreuit autem
illum herodes
cum exercitu
suo et inlusit

Luc. xxi 33-36

xxi 36-xxii 1

caelum et terra
transibunt
uerba autem mea
non transient
Attendite autē⁷
uobis
ne forte grauen
tur corda uestra
in crapula
et ebrietate
et curis huius
uitae
et superueniat
in uos repenti
na dies illa
tamquam laqueus
enim superueniet
in omnes qui sedent
super faciem
omnis terrae
uigilate itaque

omni tempore
orantes
ut digni habeamini
fugere ista omnia quae
futura sunt
et stare ante
filium hominis
Erat autem diebus
docens in templo
noctibus uero
exiens morabatur
in monte qui uocatur
oliueti
et omnis populus
manicauat ad eum
in templo audire eum
Appropinqua
bat autem dies

cclx
i
mt cclxviii
mr clvi
io xlviii

The top margin of the page is somewhat cut down, and the headline has disappeared.

l. 4. transient with AY etc.: transibunt Wordsworth.

l. 5. The margin is cut close, and the Eusebian sections are not preserved.

attendite with Wordsworth and Y etc.: adtendite A etc.

l. 13. superueniant Y and Reg. (m. 1); n subsequently deleted.

l. 3. digne Reg.

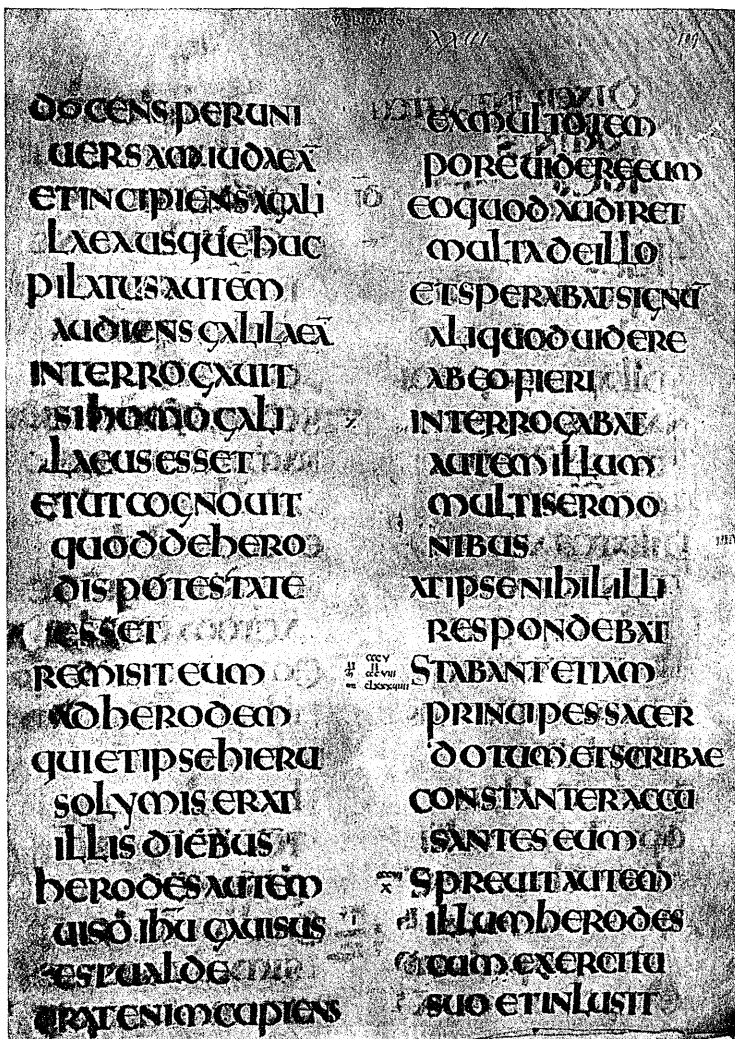
l. 5. ista: om. A.

l. 9. Erat has a Capital letter, as in Wordsworth, though no new Eusebian section begins at this point: cf. p. 200, col. b, l. 10.

l. 18. manicauat with Y: manicabat Wordsworth with A Reg. and the rest.

l. 21. margin. The cypher for Matthew should be cclxxiii (xi for v).

l. 21. Appropinquabat with AY etc.: Adpropinquabat Reg. (with a letter erased after it) Wordsworth.



Durham Cathedral A ii 17 (Luc. xxiii 5-11)

About $\frac{1}{2}$ of natural size

Luc. xxi 33-36

xxi 36-xxii 1

caelum et terra
transibunt
uerba autem mea
non transient
Attendite aute^r
uobis
ne forte grauen
tur corda ues
tra in crapula
et ebrietate
et curis huius
uitae
et superueniat
in uos repenti
na dies illa
tamquam laque
us enim super
ueniet in om
nes qui sedent
super faciem
omnis terrae
uigilate itaque

omni tempore
orantes
ut digni habea
mini fugere
ista omnia quae
futura sunt
et stare ante
filium hominis
Erat autem die
bus docens
in templo
noctibus uero
exiens moraba
tur in monte
qui uocatur
oliueti
et omnis popu
lus manicauat
ad eum in tem
plo audire eum
Appropinqua
bat autem dies

cclx
i
mt cclxviii
mr clvi
io xlviii

The top margin of the page is somewhat cut down, and the headline has disappeared.

l. 4. transient with AY etc.: transibunt Wordsworth.

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attendite with Wordsworth and Y etc.: adtendite A etc.

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l. 3. digne Reg.

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l. 9. Erat has a Capital letter, as in Wordsworth, though no new Eusebian section begins at this point: cf. p. 200, col. b, l. 10.

l. 18. manicauat with Y: manicabat Wordsworth with A Reg. and the rest.

l. 21. margin. The cypher for Matthew should be cclxxiiii (xi for v).

l. 21. Appropinquabat with AY etc.: Adpropinquabat Reg. (with a letter erased after it) Wordsworth.

Luc. xxii 1-4

xxii 4-10

festus azymoru⁷
 qui dicitur
 pascha
 cclxi
 i et quaerebant
 5 mt ccxx
 mr cxxii principes sacer
 io lxxvii dotum et scri
 bae quomodo
 eum interfice
 rent
 10 timebant uero
 plebem
 clxii
 viiii Intrauit autem
 io cxiii satanas in iudam
 qui uocatur
 15 scarioth unum
 duodecim
 de
 cclxiii Et abiit et locu
 ii
 mt cclxxviii tus est cum
 mr clx principibus
 20 sacerdotum
 et magistratib.
 quemammodu⁷

illum traderet
 eis et gauisi sunt
 et pacti sunt pecu
 niam illi dare
 et spopondit
 et quaerebat opor
 tunitatem ut
 traderet illum
 sine turbis
 Venit autem dies
 azimorum
 in qua necesse erat
 occidi pascha
 et misit petru⁷
 et iohannen
 dicens
 euntes parate
 nobis pascha
 ut manducemus
 at illi dixerunt
 ubi uis paremus
 et dixit ad eos

1. 1. azimorum Reg.

1. 2. dicebatur pascha (e[i*]batur in ras.) Reg.

1. 4. et should have a capital letter, for it begins a new Eusebian section.

1. 5. cxxviii Reg.

1. 12. The marginal cypher for Luke should of course be not clxii but cclxii (with Reg.) *praem* Y Reg. lxxxviii, which the latter has, as well as the Eusebian sections.

1. 14. uocatur with AY and the corrector of X only: Wordsworth cognominabatur.

1. 16. de added outside in smaller letters, but by the same or a contemporary hand: in text Reg.

1. 22. quemammodum with HMYZ² Reg.: quemadmodum A and Wordsworth.

1. 10. autem] + et Reg.

1. 11. azimorum: azymorum (and so our MS. in col. α, l. 1) AY Reg. Wordsworth.

1. 15. iohannen with ACHTYZ: iohannē Reg.: iohannem Wordsworth.

Luc. xxi 10-12

xxii 12-17

ecce introeunti
 bus uobis in
 ciuitatem
 occurrit uobis
 homo amphi-
 roam aquae
 portans
 sequimini eum
 in domum in qua
 intrat
 et dicetis patri
 familias domus
 dicet tibi magis-
 ter ubi est
 diuersorium
 ubi pascha cum
 discipulis meis
 manducem
 et ipse uobis
 ostendet cena-
 culum magnu-
 stratum et ibi

parate
 euntes autem
 inuenerunt
 sicut dixit illis
 et parauerunt 5
 pascha
 et cum facta esset
 hora discubuit
 et duodecim
 apostoli cum eo 10
 Et ait illis
 desiderio desi-
 derauit hoc pas-
 cha manducare
 uobiscum ante 15
 quam patiar
 dico enim uobis
 quia ex hoc non
 manducabo illud
 donec implea 20
 tur in regno di-
 et accepto calice

cclxiii
xcclxv
iimt cclxxxv
mr clxvi

l. 4. occurrit with AY Reg. etc.: occurret Wordsworth.

l. 9. in qua with AY Reg. etc.: in quam Wordsworth.

l. 12. famelias Y. domus: I think the s is only written small because the line is already long.

l. 13. dicet with AFMTY Reg.: dicit Wordsworth.

l. 9. duodecim Reg.

l. 10. apostoli om. Reg.

l. 11. x om. Reg.

l. 12. desiderio: a new 'colon' in Wordsworth, but not in Y or Reg.

l. 17. dico ought to have a capital, as introducing a new Eusebian section.

l. 19. illud: -ud in smaller letters to avoid commencing a new line.

l. 20. impleatur with A Reg. Wordsworth: impleantur Y.

Luc. xxli 17-20

xxii 20-23

gratias egit
 et dixit
 accipite et diui
 dite inter uos
 5 dico enim uobis
 quod non biba-
 de generatione
 uitis
 donec regnum
 10 dī ueniat
 cclxvi Et accepto pane
 mt cclxxxiii
 mr clxv
 io lv
 gratias egit
 et fregit
 et dedit eis dicens
 15 hoc est corpus
 meum quod
 pro uobis datur
 hoc facite in
 meam comme-
 20 morationem
 cclxvii
 ii Similiter et cali-
 mt cclxxxv
 mr clxvi
 cem postquam

cenauit dicens
 hic calix nouum
 est
 testamentum
 in sanguine meo
 quod pro uobis
 fundetur
 cclxviii
 ii Verum tamen
 mt cclxxxii
 mr clxiii
 ecce manus tra-
 dentis me mecu-
 est in mensa
 et quidem filius
 hominis secun-
 dum quod de
 finitum est
 uadit
 uerum tamen
 uae illi homini
 per quem tra-
 detur
 cclxviii
 i Et ipsi coeperunt
 mt cclxxx
 mr clxii
 io cxxii
 quaerere inter
 se quis esset ex eis

The top of the margin is somewhat cut away, and there is no trace left of the headline sēc.

l. 5. uobis apparently *in ras.* Reg.

l. 14. et dedit: a new 'colon' also in Y, but not in Reg. or Wordsworth.

dicens (and col. b, l. 22 eis): s again written small to avoid undue length of line.

l. 17. datur: -ur in ligature.

l. 2. est omitted at first, but added either by the original scribe or the *diorthota*: in text Reg.

l. 5. quod with AY Reg. etc.: qui Wordsworth.

l. 13. difinitum Reg.

l. 17. illi *om.* Reg.

l. 20. coeperunt: -nt in ligature.

Luc. xxii 23-26

6

qui hoc facturur

esset

LXXXVIII

cclxx

ii

mt ccii

mr cxlii

Facta est autem

et contentio

inter eos

5

quis eorum uide

retur esse

maior

dixit autem eis

reges gentium

10

dominantur

eorum

et qui potestate

habent super

eos benefici

15

uocantur

uos autem non sic

sed qui maior est

in uobis fiat

sicut iunior

20

et qui praeces

sor est sicut

Luc. xxii 33-36

paratus sum
 et in carcerem
 et in mortem ire
 et ille dixit
 5 dico tibi petrae
 non cantabit
 hodie gallus
 donec ter abne
 ges nosse me
 10 ^{ccclxxvi}
^x Et dixit eis
 quando misi uos
 sine sacculo
 et pera et cal
 ciammentis
 15 numquid aliquid
 defuit uobis
 at illi dixerunt
 nihil
 dixit ergo eis
 20 sed nunc qui ha
 bet sacculum
 tollat similiter

l. 5. petrae with Y alone of Wordsworth's MSS. : petre Reg. etc.

l. 9. me nosse, but marked for alteration, Reg.

l. 11. quando without new 'colon': so Y Reg. against Wordsworth.

misi : missi Y.

l. 20. sed] + et *s.l. m. 2 (ut uid.)* Reg.

l. 22. tollat with new 'colon': so Y Reg. against Wordsworth.

Luc. xxii 36-38

xxii 39-42

et peram
et qui non habet
uendat tunicam
suam et emat
gladium
cclxxvii
viii
mr ccxvi Dico autem uobis
quoniam athuc
hoc quod scrib
tum est opor
tet impleri
in me
et quod cum in
iustis deputa
tus est
ea
etenim quae sunt
de me finem
habent
cclxxviii
x At illi dixerunt
dñe ecce gladii
duo hic
at ille dixit eis
sat est

cclxxviii
i
mt ccxci
mr clxxii
io clvi Et egressus ibat
secundum con
suetudinem
in montem
oliuarum
secuti sunt aute
illum et discipu
cclxxx
ii
mt ccxcvi
mr clxxvii Et cum peruenis
sed ad locum
dixit illis
orate ne intretis
in temtationem
cclxxxii
i
mt ccxciii
mr clxxv
io clxi Et ipse auulsus
est ab eis
quantum iactus
est lapidis
et positis genib.
orabat dicens
cclxxxiii
i
mt ccxcv
mr clxxvi
io lvii Pater si uis trans
fer calicem
istum a me
uerum tamen

5

10

15

20

l. 6. autem with AY Reg. etc.: enim Wordsworth.

uobis: s written small, as -li in discipuli, col. b, l. 7.

l. 7. athuc with only FMY: adhuc A Reg. Wordsworth.

l. 8. scribturn with Y etc.: scriptum A Reg. Wordsworth.

l. 15. ea (omitted also by D*) added, with AY Reg. Wordsworth, by the scribe or *diorthota*.

sunt: nt in ligature.

l. 19. dñe: no 'colon' marked in Y or Wordsworth.

l. 22. sat est with AFIYZ only: satis est Reg. Wordsworth.

l. 10. dixit: new 'colon' in Y, not in Reg. or Wordsworth.

l. 12. temtationem: -em in ligature, cf. p. 206, col. b, l. 4: temptationem Reg.

l. 13. aulsus Reg.

l. 16. lapi*dis (dis probably *m.* 2) Reg.

l. 17. et positis: new 'colon' with Reg. Wordsworth against Y.

l. 19. The new Eusebian section begins rightly in Wordsworth at l. 22: but the St. Gall. MS. (as also Reg.) agrees with ours, p. 144 *supra*.

l. 21. istum: iustum Y* (but corrected).

Luc. xxii 42-46

xxii 46-49

✠ SEC ✠

non mea uolun
 tas sed tua fiat
 cclxxxiii
 x Apparuit autem
 illi angelus
 5 de caelo con
 fortans eum
 et factus est
 in agonia et pro
 lixius orabat
 10 et factus est
 sudor eius sicut
 guttae sangui
 nis decurren
 tis in terram
 15 cclxxxiii
 ii Et cum surrexis
 mt cxcvi
 mr clxxvii set ab oratione
 et uenisset ad
 discipulos suos
 inuenit eos dor
 mientes prae
 20 tristitia
 et ait illis

quid dormitis
 surgite orate
 ne intretis
 in temptationem
 cclxxxv
 i Athuc eo loquen
 mt ccc
 mr clxxxi te ecce turba
 io clviii et qui uocabatur
 iudas unus de duo
 decim ante
 cedebat eos
 et appropinqua
 uit ihū ut oscu
 laretur eum
 cclxxxvi
 ii Ih̄s autem dixit ei
 mt cccii
 mr clxxxiii iuda osculo filii
 hominis tradis
 cclxxxvii
 i Videntes autem
 mt cccii
 mr clxxxiii hi qui circa
 io clx ipsum erant
 quod futurum
 erat
 dixerunt ei

1. 2. fiat *om.* Y* (*add. m.* 2).
 1. 3. Aparuit Reg.
 1. 7. factus est in agonia et with AY
 Reg. etc.: factus in agonia Words-
 worth.
 1. 21. tristitiam Y: tristiam Reg.

1. 1. quidormitis Y*.
 1. 4. temptationem Reg.
 1. 5. athuc with MY Reg. and the
 corrector of X: adhuc A Wordsworth.
 1. 7. et qui: new 'colon' in Y, not in
 Reg. Wordsworth.
 uocabatur: ur in ligature.
 1. 8. iudas] + de (*eras.*) Reg.
 1. 11. appropinquauit with AY Reg.
 etc.: adpropinquauit Wordsworth.
 1. 15. iuda: new 'colon' with Words-
 worth: not in Reg. or Y.
 1. 18. hii Reg.
 1. 20. quod: new 'colon' with Y
 against Reg. and Wordsworth.

Luc. xxii 49-52

xxii 52-55

♥ LUCAN ♥

dñe si percuti
 mus in gladio
 et percussit unus
 ex illis seruum
 principis sacer
 dotum
 et amputauit
 auriculam eius
 dextram
 Respondens aute-
 ih̄s ait
 sinite usque huc
 et cum tetigisset
 auriculam eius
 sanauit eum
 Dixit autem ih̄s
 ad eos qui uene-
 rant ad se prin-
 cipes sacerdo-
 tum et magis-
 tratus templi
 et seniores

cclxxxviii
 x

cclxxxviii
 i
 mt ccciiii
 mr clxxxiii
 io clxx

quasi ad latronem
 existis cum gla-
 diis et fustibus
 cum cotidie
 uobiscum fuerim
 in templo
 non extendistis
 manus in me
 sed haec est hora
 uestra et potes-
 tas tenebrarum
 Comprehenden-
 tes autem eum
 duxerunt ad do-
 mum principis
 sacerdotum
 Petrus uero
 sequebatur
 a longe
 accenso autem
 igni in medio
 atrio

ccxc
 i
 mt cccvi
 mr clxxxvii
 io clxii

ccxc
 i
 mt cccxiii
 mr cxcv
 io clxviii

l. 3. unus: s small as above, p. 205,
 col. a, l. 6.

l. 5. principes Y*.

l. 9. dexteram Reg.

l. 12. sinite; no new 'colon' in Y
 Wordsworth.

l. 13. tetegisset Y.

l. 16. In the margin the scribe appa-
 rently wrote cccviii for Matthew and
 clxxxviii for Mark: ad eos ih̄s Reg.,
 but marked for alteration.

l. 12. Conprahendentes Reg.

Luc. xxii 55-59

xxii 59-61

et circum seden
 tibus illis
 erat petrus in
 medio eorum
 5 quem cum uidis
 set ancilla
 quaedam seden
 tem ad lumen
 et cum fuisset
 10 intuita dixit
 et hic cum illo
 erat
 at ille negauit
 eum dicens
 15 mulier non
 noui illum
^{ccxcii}
ⁱ Et post pusillu-
^{mt cccxv}
^{mr cxcvi}
^{io clxxv}
 alius uidens eu-
 dixit
 20 et tu de illis es
 petrus uero ait
 o homo non sum

et interuallo
 facto quasi
 horae unius
 alius quidam
 affirmabat
 dicens
 uere et hic cum
 illo erat
 nam et galilaeus
 est
 et ait petrus
 homo nescio
 quid dicis
 et continuo athuc
 illo loquente
 cantauit gallus
 Et conuersus
^{ccxciii}
ⁱⁱ
^{mt cccxvi}
^{mr cxcvii}
 dñs respexit
 petrum
 et recordatus
 est petrus uer
 bi dñi sicut dixit

l. 9. cum with $\overline{\text{PMQY}}$ only: eum A Wordsworth.

l. 17. pussillum: Y Reg.

l. 17 a. ccxv Reg.

l. 20. et tu: new 'colon' against Y and Wordsworth.

l. 21. negauit: Reg. (margin), apparently as alternative to ait.

l. 22. o homo: new 'colon' with Y against Reg. Wordsworth.

l. 3. e of horae *in ras.* Reg.

l. 9. nam et: new 'colon' with Y Reg. against Wordsworth.

l. 12. homo: new 'colon' with Y against Reg. Wordsworth.

l. 14. athuc with MY Reg. only: adhuc A Wordsworth.

Luc. xxii 61-66

xxii 66-69

quia priusquam
gallus cantet
ter me negabis
et egressus foras
petrus fleuit

ccxciii
ii
t cccxiii
r cxciii
clxxii
amare
Et uiri qui tene
bant eum
inludabant ei
caedentes
et uelauerunt eu^r
et percutiebant
faciem eius
et interrogabant
eum dicentes
prophetiza quis
est qui te per
cussit
et alia multa
blasphemantes
dicebant in eum
ccxcv
ii
t cccxvii
r cxcviii
Et ut factus est dies

conuenerunt
seniores plebis
et principes
sacerdotum
et scribae

5

et dixerunt illu^r
in concilium
suum dicentes
si tu es xps dic nobis

ccxcvi
x

Et ait illis
si uobis dixero
non creditis mihi
si autem et inter
rogauero

10

non respondebi
tis mihi neque
dimittetis

15

ccxcvii
i
mt cccx
mr cxc
io lxxviii

Ex hoc autem
erit filius homi
nis sedens
a dextris
uirtutis di

20

l. 2. hodie in margin to insert after
antet Reg.

l. 7 margin. The number of the Eu-
ebian Canon should be i (with Reg.),
not ii.

l. 9. inludabant: new 'colon' against
Reg. Wordsworth.

l. 13. eius om. Y*, added in margin.

l. 16. prophetiza: new 'colon' with
Reg. Wordsworth against Y.

l. 22. dies: small s (as in col. b, l. 9
obis) to save space.

l. 6. dixerunt corrected (by m. 2?) to
duxerunt, which is read by Y Reg.

l. 12. creditis with AY Reg., &c.:
credetis Wordsworth.

l. 13. et Wordsworth with A Reg.,
&c.: om. DPOQY.

l. 15. non: new 'colon' with Y
Reg. against Wordsworth.

l. 21. ad Reg.

Luc. xxii 70-xxiii 2

xxiii 2-5

ccxcviii
x Dixerunt autem
 omnes
 tu ergo es filius dī
 qui ait
 5 uos dicitis quia
 ego sum
ccxcviii
ii at illi dixerunt
mt cccxii
mr cxciii quid athuc desi
 deramus testi
 10 monium
 ipse enim audiui
 mus de ore eius
ccc
i Et surgens omnis
mt cccxviii
mr cxcviii
io clxxvi multitudo eoru⁷
 15 duxerunt illum
 ad pilatum
ccci
x Coeperunt aute⁷
 illum accusare
 dicentes
 20 hunc inuenimus
 subuertentem
 gentem nostra⁷

et prohibentem
 tributa dari
 caesari
 et dicentem se
 xpm regem esse
cccii
i Pilatus autem
mt cccxx
mr cc
io clxxviii interrogauit
 eum dicens
 tu es rex iudaeoru⁷
 at ille respon
 dens ait
 tu dicis
cccliii
viii Ait autem pilatus
io cxc ad principes
 sacerdotum
 et turbas
 nihil inuenio
 causae in hoc
 homine
cccliii
x At illi inualesce
 bant dicentes
 commouet populu⁷

l. 3. tu ergo: new 'colon' with Y against Reg. Wordsworth.

l. 5. uos dicitis: new 'colon' against Y Reg. Wordsworth.

l. 7. at: no capital letter, although a new Eusebian section begins here.

l. 8. athuc with MY Reg. only: adhuc A Wordsworth.

l. 11. ipse corrected to ipsi (= Y Reg.) by the original scribe or *diorthota*.

l. 18. illum accusare with AΘKMY Reg.: accusare illum Wordsworth with the other MSS.

l. 2. caesari dari Reg., but marked for alteration.

l. 7 c. i-clxxviii Reg.

l. 12. tu dicis: new 'colon' against Y Wordsworth.

l. 19. homine: hominem Y.

l. 20. inualescebant: inualiscebant Y.

l. 22. commouet: new 'colon' with Wordsworth against Y Reg.

Luc. xxiii 5-8

xxiii 8-11

docens per uni
uersam iudaea⁷
et incipiens a gali
laea usque huc
pilatus autem
audiens galilaea⁷
interrogauit
si homo gali
laeus esset
et ut cognouit
quod de hero
dis potestate
esset
remisit eum
ad herodem
qui et ipse hieru
solyms erat
illis diebus
herodes autem
uiso ihū gauisus
est ualde
erat enim cupiens

ex multo tem
pore uidere eum
eo quod audiret
multa de illo
et sperabat signu⁷ 5
aliquod uidere
ab eo fieri
interrogabat
autem illum
multis sermo 10
nibus
at ipse nihil illi
respondebat
Stabant etiam
principes sacer 15
dotum et scribae
constanter accu
santes eum
Spreuit autem
illum herodes 20
cum exercitu
suo et inludit

cccv
ii
mt cccviii
mr clxxxviii

cccvi
x

1. 2. iudeam Reg.
1. 11. de *om.* Reg. (add. marg. *m* 1).
1. 14. remisit eum ad with Y Reg.
Wordsworth : remisit ad eum ad A.
1. 16. quia Reg. hierusolyms: hiero-
solimis Y hyerusolimis Reg. hieroso-
lymis A Wordsworth.

1. 12. ipse] ille Reg. illi] ille Reg.*
(probably) (*corr.* illi).
1. 14. Stabat Reg. (*corr.* *m* 2).
1. 20. herodes with A Reg. Words-
worth : erodes Y.

Luc. xxiii 11-14

xxiii 14-18

indutum ueste
 alba
 et remisit ad
 pilatum
 5 et facti sunt ami
 ci herodes et
 pilatus in ipsa die
 nam antea inimi
 ci erant ad in
 10 uicem
^{cccvii}
^{viii} Pilatus autem
^{io clxxxvi} conuocatis
 principibus
 sacerdotum
 15 et magistratibus
 et plebe
 dixit ad illos
 optulistis mihi
 hunc homine⁷
 20 quasi auerten
 tem populum
 et ecce ego cora⁷

uobis interro
 gans
 nullā causam in
 ueni in homine
 isto
 ex his in quibus
 eum accusatis
^{cccviii}
^x Sed neque herodes
 nam remisit uos
 ad illum
 et ecce nihil
 dignum morte
 actum est ei
^{cccviii}
ⁱⁱ Emendatum ergo
^{mt cccxxii}
^{mr ccii} illum dimittam
 necesse autem
 habebat dimit
 tere eis per die⁷
 festum unum
^{cccc}
ⁱ Exclamauit aute⁷
^{mt cccxxv}
^{mr cciiii}
^{io clxxxiiii} simul uniuersa
 turba dicens

l. 1. indutum] induent eum Reg. *m* 2
 (*m* 1 forte induens sine eum).

l. 7. die: e written small, as s in
 col. b, l. 8, to save space.

l. 8. ante]ea Reg.

l. 16. plebem Y, Reg. (*m exp.*)

l. 17. dixit: new 'colon' with Y
 Reg. against Wordsworth.

l. 20. quasi: new 'colon' with Reg.
 Wordsworth against Y.

l. 22. et: om. Y* (added in margin).

l. 3. nullam: this is the only case
 where *m* is represented by an abbrevia-
 tion elsewhere than at the end of the
 line, and I think that the scribe originally
 wrote nulla causam.

l. 6. his in *ras* 4 uel 5 *litt.* Reg.

l. 7. accusatis Reg.

l. 9. remisit*****eum ad uos (e and
 ad uos *m* 2) Reg.

l. 14. E omitted by rubricator Reg.

l. 20. exclamabat Reg.

Luc. xxiii 18-22

xxiii 22-25

tolle hunc
 et dimitte nobis
 barabban
 qui erat propter
 seditionem
 quondam facta
 in ciuitate et ho-
 micidium mis-
 sus in carcerem
 Iterum autem
 pilatus locutus
 est ad illos
 uolens dimit-
 tere ihm̃
 at illi succlama-
 bant dicentes
 crucifige cruci
 fige illum
 Ille autem tertio
 dixit ad illos
 quid enim mali
 fecit iste

nullam causam
 mortis inueni
 in eo
 corripiam ergo
 illum et dimitta-
 At illi instabant
 uocibus magnis
 postulantes ut
 crucifigeretur
 et inualescebant
 uoces eorum
 Et pilatus adiudi-
 cauit fieri peti-
 tionem eorum
 dimisit autem
 illis eum qui
 propter homi-
 cidium et sedi-
 tionem missus
 fuerat in car-
 cerem
 quem petebant

5

10

15

20

cccxi
 i
 mt cccxxvi
 mr ccv
 io clxxxviii

cccxiii
 i
 mt cccxxvi
 mr ccv
 io cxciii

cccxiii
 i
 mt cccxxviii
 mr ccvi
 io cxcvi

cccxii
 viii
 io cxc

- l. 3. barabban Y with one other MS.
 l. 5. seditionem: sditionem Y.
 l. 6. quondam with ACFGHQTY:
 quondam Reg. Wordsworth.
 facta with Y alone: factam Reg.
 Wordsworth with A and the rest.

- l. 2. inueni with ABGΘY Reg.*:
 inuenio Reg. m 2. Wordsworth with
 the rest.
 l. 10. inualescebant: inuallescebant Y
 (cf. p. 210, col. b, l. 20).
 l. 13. petitionem Reg.

Luc. xxiii 25-28

xxiii 28-30

♡ SEC ♡

ihm̄ uero tradi
 dit uoluntati
 eorum
 Et cum ducerent
 eum
 apprehenderunt
 simonem quen
 dam cyrenen
 sem ueniente[—]
 de uilla
 et imposuerunt
 illi crucem
 portare post
 ihm̄
 Sequebatur aute[—]
 illum multa
 turba populi
 et mulierum
 quae plange
 bant et lamen
 tabantur eum
 conuersus aute[—]

ad illas ih̄s dixit
 filiae hierusalem
 nolite flere
 super me
 sed super uos
 ipsas flete
 et super filios
 uestros
 quoniam ecce
 uenient dies
 in quibus dicent
 beatae steriles
 et uentres qui
 non genuerunt
 et ubera quae non
 lactauerunt
 tunc incipient
 dicere monti
 bus cadete
 super nos
 et collibus
 operite nos

l. 4. margin : the section number was first written cccxc, then corrected to cccv : cccxv Reg.

l. 6. apprehenderunt : -nt in ligature. apprehenderunt with A : adprehenderunt Wordsworth : apprachenderunt Y Reg.

l. 8. cyrenensem with A Wordsworth : cyrinensem Y : cyrensem Reg.

l. 11. imposuerunt with AY Reg. and a few others : inposuerunt Wordsworth.

l. 20. lamentabantur with A Reg. Wordsworth : lamantabantur Y.

l. 7. et with A Wordsworth : om. Y, which also marks a new 'colon' against our fragment, Reg. and Wordsworth.

l. 17. incipiebant Reg.

l. 19. cadete with AY Reg., &c. : cadite Wordsworth.

Luc. xxiii 31-34

xxiii 34-38

LU M

quia si in uiridi
 ligno, haec
 faciunt
 in arido quid fiet
 Ducebantur autē⁺
 et alii duo nequa⁺
 cum eo ut inter
 ficerentur
 Et post quam
 uenerunt in lo
 cum qui uocatur
 caluariae
 ibi crucifixerunt
 eum
 Et latrones unu⁺
 a dextris et alte
 rum a sinistris
 Ihs autem dicebat
 pater dimitte
 illis non enim
 sciunt quid fa
 ciunt

cccxxvii
 i
 mt cccxxxvi
 mr ccxv
 io cxcviii

cccxxviii
 i
 mt cccxxxvi
 mr ccx
 io cxcvii

cccxxviii
 i
 mt cccxxxvi
 mr ccxv
 io cxcviii

cccxx
 x

cccxxi
 i
 mt cccxxxiii
 mr ccxii
 io cci

cccxxii
 ii
 mt cccxxxviii
 mr ccxviii

cccxxiii
 ii
 mt cccxlii
 mr ccxxii

cccxxiii
 i
 mt cccxxxv
 mr ccxliii
 io cxcviii

Diuidentes uero
 uestimenta eius
 miserunt sortes
 et stabat populus
 spectans
 Et deridebant
 illum principes
 cum eis dicentes
 alios saluos fecit
 se saluum faciat
 si hic est xps
 di electus
 Includebant autē⁺
 ei et milites
 accedentes et
 acetum offe
 rentes illi
 dicentes
 si tu es rex iudae
 orum saluum
 te fac
 Erat autem et

5

10

15

20

- l. 4. fiet] faciunt Reg.
 l. 9. post quam in two words, as it seems: but crucifixerunt in l. 13 apparently in one.
 l. 11. uocatur: -ur in ligature.
 l. 13. ubi Reg.
 l. 16. et om. Reg.* (add. s.l.).
 l. 18. *praem* xci Reg., which does not indicate cap. XC.

- l. 5. spectans] + eum Reg.
 l. 16. acetum: accetum Y Reg. and two other MSS. (presumably from accedentes of the previous line).
 l. 18. dicentes: new 'colon' with Y against Reg. Wordsworth.
 l. 19. iudeorum Reg.

Luc. xxiii 38-40

xxiii 40-44

superscriptio
 inscripta super
 illum
 litteris graecis
 5 et latinis
 et haebreicis
 hic est rex iudae
 orum
 cccxxv
 ii Vnus autem
 mt cccxxviii
 10 mr cccviii de his qui pen
 debant latro
 nibus
 blasphemabat
 eum dicens
 15 si tu es xps saluum
 fac te metipsu
 et nos
 cccxxvi
 x Respondens
 autem alter
 20 increpabat
 illum dicens
 neq. tu times dñm

quod in eadem
 damnatione es
 et nos quidem
 iuste
 nam digna factis
 recepimus
 hic uero nihil
 mali gessit
 et dicebat ad ihm̃
 dñe memento mei
 cum ueneris
 in regnum tuum
 et dixit illi ih̃s
 amen dico tibi
 hodie mecum
 eris in paradiso
 cccxxvii
 ii Erat autem fere
 mt cccxl
 mr cccx hora sexta
 et tenebrae fac
 tae sunt in uni
 uersa terra
 usq. in nonam hora

1. 1. superscriptio inscripta with
 FEGO*X(Z)Y: superscriptio inscripta
 Wordsworth with A and the rest.

1. 2. inscripta Reg.

1. 4. grecis Reg.

1. 6. haebreicis: haebraicis Y Reg.
 hebreicis A hebraicis Wordsworth.

1. 7. iudeorum Reg.

1. 6. recepimus with AFIY Reg.:
 recipimus Wordsworth with the rest.

1. 9. et dicebat: new 'colon' with Y
 Reg. against Wordsworth.

1. 10. mei apparently added by an-
 other but contemporary hand.

1. 20. uniuersa terrā Reg.

1. 22. nonam horam with AY Reg.,
 &c.: horam nonam Wordsworth.

NOTE

LITURGICAL NOTES IN DURHAM A II 16 AND A II 17

A II 16

	Matt. iv 1	in capite xl
	12	de cotidiano
	18	in n̄ s̄ci andreae
	v 17	de cotidiana
5	viii 28	de passione
	x 16	de sc̄orum
	xiii 24	in xl
	36	in nāt michaeli arch-angelis
	xiv 1	passio s̄ci iohān bab̄t
10	xv 1	in feria in ieiunio septimi mensis
	21	in xii lectio in xl
	32	in sab̄ in xii lēc mensis sept̄i
	xvii 1	in xl
	xx 1	in ordinatione aepi-scopi
	xxiv 44 or 46	in ordin episco
15	xxv 1	de martyris
	xxvi 1	de cena d̄n̄i

A II 17

	Mc. x 2	de cotidie	
	xvi 5	in dominico paschae	
	Luc. i 39	de aduentu	
	ii 1	atale d̄n̄i	
	21	de octabas d̄n̄i	5
	iv 16	post natale d̄n̄i	
	vi 31 or 32	de cotidiana	
	37	cotidiana	
	vii 19	de aduentu	
	xiii 6	cotidiana	
	xiv 25	in sc̄orum	10
	xv 1	cotidiana	
	xvi 19	cotidiana	
	xviii 9	cotidiana	
	Io. iii 16	cotidiana	15
	iv 7 ^b	de xlma	
	v 19 ^b	cotidiana	
	24	ad defunctos	
	vi 37	de mortuorum	
	51	cotidiana	20
	viii 45	de cotidie	
	x 11	de cotidie	
	22	de dedicatione	
	xiii 1	in cena d̄n̄i	
	xiv 1	cotidiana	
	15	sab̄ in pent̄i	25
	xv 1 or 2	cotidiana	

The 'Priscillian' prologue to Mc. is midway between D and P ('incipit argumentum euangelii marci . . . finit argumentum euangelii marci').

The capitula for Mc. are an AY Reg. text ('incipiunt breues causae . . . expliciunt breues causae euangelii marci').

The section numbers in Matt. and Jo. are AY Reg.

The section numbers in part of Lc. resemble DPGJQ.

The 'Priscillian' prologues, 'argumentum' for both Mc. and Lc. is an O text, corrected in Mc. to a D text by a second hand.

The capitula for Mc. are an O text (incipiunt tituli secundum Marcum . . . finiunt breues causae euanḡ mar̄). 'breues causae' also in J.

The section numbers in Mc., Lc., Jo., are those of OJ.

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